

Mass Movement Manual

Shared Leadership in our Time of Change

A. Allen Butcher

August, 2005



All that individuals can do is elaborate, clarify, and propagate ideas corresponding to the popular instinct and contribute their incessant efforts to the revolutionary organization of the natural power of the masses; ... the rest can and should be done by the masses themselves.

— Mikhail Aleksandrovich Bakunin

No one educates anyone else; no one educates himself alone; persons are educated in communion with one another, in the midst of the world's influences.

— Paulo Freire

The organizer's first job is to organize, not to regret wrongs, not to avenge injustice, and not to win the battle for freedom. That is the task of the people who will accomplish it through the organization, if it ever gets built.

— Nicholas Von Hoffman

If I go down, the movement must go on.

— Anonymous

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Introduction: A Mass Movement Manifesto

If there is currently no mass movement for progressive change in America, it's time to build one. There have been such movements in the past. We read historical accounts of them, and some of us remember our experiences in one or more of them, here in America, a generation ago.

The cycle of time has returned, bringing back many of the same problems of the '60s and '70s. One of the more haunting sayings of that time was, "It's later than you think!" It was a humorous expression of a foreboding of imminent tribulations. Hunger. Energy shortage. Pollution. Extinction. Overpopulation. Contagion. Racism. Torture. Political intrigue. Nuclear contamination. Arms trade. War. Yet for a few decades we were able to put these concerns out of mind, and focus upon building our lives and growing our families. That was just one of the many luxuries of the '80s and '90s in which many indulged, a delusion that we needn't worry.

Now here we are, suddenly awakened out of the American Dream by tragedy, with an updated saying haunting us as a more imminent foreboding, this time being, "It's too late!" We can't stop the tribulations that we can now clearly see coming in our near future. American culture during the last quarter of the 20th Century may have forestalled the impact of some of the problems we saw then, delaying their coming, yet we've resolved none of them. It was just a matter of time before they imposed themselves upon our reveries again.

If indeed we are now awakened, what are we to do? How can we prepare for tribulations the magnitude of which we cannot foresee? The best answer to that now is probably what it has always been, in good times and bad, if we were ever truly awake to it.

To realize a world of peace and justice we must focus upon building a tradition of individual participation in and responsibility for the institutions that control our lives. To achieve a stable balance of values of competition and cooperation we must build a social tradition which respects differences among people, which provides a diversity of lifestyle options and of spiritual expressions, and which educates individuals for personal responsibility for self, society and nature. And the surest way to bring about change is to live it!

This paper is intended to bring forward out of the past a set of tools that were found to be effective during the last era of mass organizing for progressive change. A number of the items in this paper have original publication dates in the '70s, and one in particular occupies more than half of this paper.

The Macro-Analysis Seminar is one of the wonderful tools developed by the Movement for a New Society (MNS) at its Life Center in Philadelphia in the mid 1970s. Other tools in this paper also came out of MNS, including the material on consensus process and shared leadership. The Macro-Analysis Seminar is particularly valuable as its focus is upon the awareness of what Paulo Freire, the renowned Brazilian educator, stated as "persons are educated in communion with one another."

It is the collective educational process that can best lay the foundation for a mass movement for progressive change, and for this the Macro-Analysis Seminar is a flexible and scalable tool presented here for adaptation where ever there are people working for change. This material lay dormant, nearly forgotten for decades, and now in another time of need it is being made available again, with gratitude to those who labored for its creation so many years ago. This reprinting omits only material describing the collectives which developed and used the Macro-Analysis Seminar (Chapters V and VI) and the reading materials (Chapter XI and Appendix A) as those are quite dated. Yet surprisingly most of the text remains as relevant and appropriate as ever, awaiting our application of its many tools to the challenges and opportunities of the day.

Among the other resources in this paper is one that is contemporary, presenting the Appreciative Inquiry process. This process is most valuable for groups that have a history of working together as it focuses upon building upon what has already worked well. Ironically, the concept of focusing upon the positive is included in the Macro-Analysis Seminar, appearing in "Appendix E: More Resources," under the "Group Process" heading. This represents in MNS an anticipation of what is now becoming a very popular and important group process tool. There are many other great tools in this manual as well, waiting for your discovery and application!

Movement in the Making

“A movement with a life-affirming strategy, with tactics which are themselves lively, will be culturally creative. In the course of struggle the movement will raise the symbols which give renewed meaning to existence.”

George Lakey,

Strategy for a Living Revolution, 1973 (W.H. Freeman & Co., San Francisco, CA: Grossman Pbl., NY)

In *Strategy for a Living Revolution* George Lakey lists five steps in a nonviolent strategy for change:

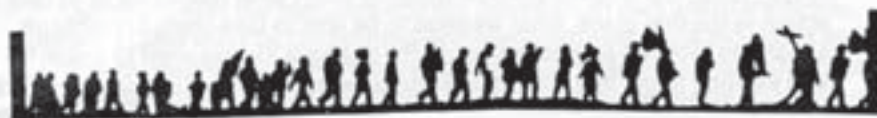
- **Cultural Preparation** - people who feel the oppressiveness of the status quo become agitators, they connect the dots between how the system hurts citizens and the actual causes of oppression. They identify what a better society may look like and advocate a life-affirming strategy to get there.
- **Building Organizational Strength** - organizers find ways for people to mobilize their inherent power for confrontation with the status quo. In the face of oppression they refuse to go underground, balancing the ideal of living the desired change with the need to communicate with the masses.
- **Propaganda of the Deed** - in addition to spreading ideas and information, people see that the message is clearest when actions speak for themselves rather than requiring leaflets and favorable press. Dilemma demonstrations radicalizes people one step at a time, and places those holding the status quo in conflict about how to respond to forthright, nonviolent challenges of the movement, which grows whether it is oppressed or ignored. Fraternalization with the police and soldiers helps them see people in the movement as human with valid points
- **Political and Economic Noncooperation** - the crises in society accumulate, and the movement explains why fundamental change is needed if the people are to survive the crises. Boycotts of social, economic and political institutions may have begun in the second stage, and require now tremendous indignation to achieve a mass basis. Already in trouble as a result of social contradictions, the old order may grant reforms and concessions yet the lack of ability to solve basic problems caused by the system itself discredits the status quo. War may be started as a diversion, yet may be increasingly resisted by the population, veterans and troupes.

- **Intervention and Parallel Institutions** - alternative or counter-institutions begun earlier are developed further as first radical groups and then masses of people abandon institutions of the status quo. Coordinating councils on local, regional, and national levels help to smooth a transfer of power, which may be accomplished through electoral or other traditional means or may result from the construction of more life-affirming institutions.

Through out the process of creating change there must be an ongoing emphasis upon analysis, education, negotiation and constructive engagement, along with the concurrent development of alternatives. This manual is intended to provide resources to aid those processes, which may involve the following four-point agenda:

- **Community-Based Analysis** - existing community organizations may be identified or new ones developed for supporting a range of study processes, such as the Macro-Analysis Seminar described in this manual, or other processes such as Asset-Based Community Development (ABCD) which focuses upon appreciative inquiry (also in this manual), the concept of “social capital” as an asset for community development, and the building of a stronger civil society by citizen engagement.
- **Public Speaking** - out of analysis comes the resources, background and mutual support for individuals to engage the population in the street and at rallies, as well as those with power and their media, which may support the status quo while still aiding education for change. Development of articulate voices explaining the issues, needs and opportunities must be widespread to avoid the media’s tendency to create leaders as targets.
- **Electoral Activism** - pressure upon the system must include engagement with the existing political system. Where ever possible the political and legal structures are to be utilized as methods for presenting the issues, debating the actors on the political stage, and when electoral victories are secured, those bases of power may become sources for new levels of constructive engagement with the system.
- **Counter Institutions** - living the change we want to see is an important form of propaganda of the deed. Counter institutions affirm the values of the

movement and build models of the future to which we aspire.



End the Moratorium on Dissent Begun with 9/11 ...

by Affirming a Higher Moral Ideal than that of the Religious Right

A. Allen Butcher, February 2005, revised August 2005

When the 9/11 tragedy happened there began essentially a moratorium on dissent. The anti-globalization demonstrations and other forms of dissent largely diminished or ended as our government proceeded to engender a war consciousness. The reelection of President Bush was as much a success of the manipulation of fear by our government over our people as it was an assertion of a Right Wing world view. Fear of gays, fear of economic loss/scarcity, fear of attack, fear of loss of freedom, all were and continue to be manipulations of both individual and mass opinion by the Radical Right for the benefit of neo-liberal globalization.

The Christian Religious Right has succeeded in asserting itself as essentially the moral authority in America, due largely although not entirely to its influence in the Republican Party, and that party's ideological influence within much of our government. It maintains this hold in part by calling seditious any dissent, from academic expression to street demonstrations to publications, and by demonizing affirmations of different forms of spirituality, including aspects of Islam that it hypocritically supports in Judaism, all expressions of Paganism, and multi-faith traditions such as Baha'i, Sufism, Unitarian Universalism, as well as atheism, agnosticism and all forms of ethical humanism.

Breaking this hold over the cultural identity of our country cannot be done simply by political activism. To stop the wildfire of the Radical Right and end its current monopoly on power requires fighting fire with fire.

When the Republican Party bases its moral authority for governance upon a particular spiritual awareness and tradition, mere political and economic challenges to that authority are insufficient. The need is to establish a moral ideal to counter and rise above the Christian Religious Right. Have no doubt that the beginning of such a tradition of a higher moral authority than the Religious Right can begin with small groups of people. It can happen in local Green Parties or any other progressive political organization including those associated with the Democratic Party (and theoretically even the Republican), it can begin

in liberal Christian organizations objecting to the self-proclaimed spiritual authority of the Religious Right, it can begin in multi-faith organizations such as the United Religions Initiative (started through the UN, see: www.uri.org), it can begin in Unitarian Universalist Congregations, it can begin in Pagan or Baha'i communities and networks, or outside of any of these existing groups and institutions.

Recognizing that America is 80% Christian there may be no doubt that any moral ideal capable of repudiating the Christian Religious Right must include liberal Christianity. In the same way that some Christian organizations have chosen to reinterpret scripture from a justification for the despoliation of nature via the concept of "taking possession of the earth," toward a form of Christian ecology in the ideal of "earth stewardship" as a spiritual imperative (see: www.creationspirituality.com), so also does there need to be a reinterpretation of scripture toward identifying a range of other higher moral ideals than those of the Christian Religious Right. The moral imperatives that we find in ecology, that is the respect and beauty that may be experienced in a symbiotic rather than parasitic relationship between humanity and nature, may be expanded to economic, political and cultural aspects of spiritual expression.

Rising above the moral monopoly proclaimed by the Christian Religious Right may involve affirming and advocating primarily one fundamental concept, the doctrine of a "natural law" to which anyone, from common citizens to judges, may appeal.

During the Reformation, when a major shift occurred in Western spirituality on the level of the assertion of a "New Age," the Protestant movements drew heavily upon the concept of an individual spiritual awareness, sometimes called the doctrine of the "Inner Light," affirming that allegiance to authoritarian structures of church and state are unnecessary at least, and in some cases detrimental to the wellbeing of one's soul. The concept, however, is much more ancient, going back to Egyptian mystery religions, and some suggest even earlier, to pre-civilization tribal cultures. The Masonic orders

served to bring the concept of the Inner Light forward to the American Revolution, seen even today in the "radiant eye" imagery of the reverse side of the Great Seal of the United States, as printed on the dollar bill (see: www.greatseal.com). Although this image has been twisted by conspiracy theorists to relate to world domination by an "Illuminati," its original meaning of divine providence supporting bold new human undertakings remains available to any movement that can substantiate its claim of being founded upon positive spiritual values.

There are a number of other spiritual, ecological and cultural concepts that may be included under a general movement based upon natural law. These may include the general concepts of "process theory," "process philosophy" and "process theology," the latter of which may be defined as the "universe is characterized by process and change carried out by the agents of free will" and self-determination (see: www.answers.com/Process%20Theology).

Process theology can be seen in the changes in spirituality over time. For example in Christianity there is the transition from the Old Testament to the New Testament, suggesting that there is an ongoing spiritual development of which individuals are a part. The belief that we are now in the "End Times" suggests massive change at this point in history. And we can see parallels with this in a range of other spiritual traditions, from Native American prophecies to the astrological concept of the New Age of Aquarius. The Gaia Hypothesis is a New Age myth suggesting that the planet may be considered a self-regulating living entity, of which humanity must recognize its role as an integral symbiote as opposed to that of a parasite. If we are in a time of tribulations, it is toward getting to the far side of this period into a time characterized by many spiritual traditions as one of sustainability, peace and harmony, for which we need find or establish a trail, an ideological concept, and or a cultural paradigm that can carry us to our preferred destiny.

It is spiritual chauvinism for any religious tradition to claim that they and they alone have the key to that future. As chauvinism of any kind engenders strife, the true path must be in multi-faith expressions of salvation. If we have objections to the contemporary dominance of the Radical Christian Right over spiritual, political and economic expression and institutions in our culture, it simply remains for

individuals to affirm an alternative set of values, explain how they differ from those of the current dominant paradigm, and work to apply them.

Today the value of legitimate government becomes more important given our current era of growing globalization of wealth and power. Individuals must now rely upon their government (local and national) to represent their interests against those of the transnational corporations. This is a difficult proposition given the issues raised in neo-liberalism with such programs as global "free-trade." And if our national government is seen by the people to serve the forces of globalization over the concept of popular sovereignty then it is the office holders of that government promulgating such policies who may be charged with sedition and treason.

The Princeton University political science professor Paul Sigmund writes, "Modern natural law theory is rationalist, individual, and radical. Natural law in the modern period ... becomes a revolutionary ideology or justification for the transformation of political, economic, and social relationships." (See: Paul Sigmund, *Natural Law in Political Thought*, 1971, Winthrop Publ., Cambridge, MA, p. 53-54.) Fighting fire with fire may require meeting right wing politics and religious fundamentalism with challenges justified on the basis of natural law, grounded in expressions of a multi-faith spirituality.

The concept of natural law provides an ideological foundation for challenging the Religious Right as the term relates to the:

- justification for both private and common property in economics, the
- affirmation of the individual's right to participation in governance, the
- expression of environmental sustainability in our application of technology, and the
- integration of multi-faith spirituality and progressive politics.

Through the concept of natural law spiritual, political, economic and social issues may be integrated in one coherent world view, offering the potential for the presentation of natural law as a unified field theory for the design of human society.

It will not be easy to supplant the ideological dominance of the Religious Right, yet its own excesses provide opportunities for challenging its

hold over our government and our cultural identity.

A classic analysis of the problem in governance is the work by Jurgen Habermas called *Legitimation Crisis*. Habermas distinguishes between substantive democracy (also called direct or deep democracy) and formal democracy, and suggests that the latter represents a crisis tendency in advanced capitalism. He explains that formal democratic institutions make decisions largely independent of popular participation through a legitimation process that elicits diffuse mass loyalty among a passive citizenry having only the right to withhold acclamation. (See also: Daniel Hellinger and Dennis R. Judd, *The Democratic Facade*, Pacific Grove, CA: Brooks/Cole, 1991.)

One of the mechanisms holding in place our democratic facade is how the media and it's corporate parents are able to maintain a monopoly over the political agenda and the definition of the issues on that agenda. When a subject is prevented from being discussed and kept off of the political agenda, the status quo prevails and the issue is considered to be a non-decision. (See: John Harrigan, *Politics and Policy in States and Communities*, New York, NY: Harper Collins, 1991.)

Setting a progressive political agenda involves illuminating a previously hidden agenda of individuals who, and organizations that, have manipulated the economic, political and legal environments so as to privately benefit through their control of these seats of power. Exposing this agenda and the facade of legitimacy shielding it must involve not merely a "free press" yet also an open government providing methods of access beyond those controlled by corporations. The current moves in Congress to end funding of public broadcasting clearly threatens popular access to the public agenda.

Without a publicly funded media, what's left for assuring legitimacy in governance is nonprofit, community-based media. Being locally owned and controlled community-supported media can support a form of decentralized political process which may then advocate the development and use of electoral innovations such as instant run-off voting, proportional representation and other political structures which enhance civic skills and methods of political engagement of a population.

Yet it's not sufficient to rely upon community-supported media when the corporate-owned media controls access to the political process. And neither is it liberating to surrender that political process to a fundamentalist political agenda. The need is to return to the foundations of political freedom in the ideal of natural law, made knowable to us via our Inner Light, as the process for affirming a multi-faith progressive political agenda.

The concept of natural law itself is not an easy one to grasp, yet in that complexity is the potential for not only finding and claiming a high moral ground, yet also for finding a common ground among opposing paradigms. For example, although it remains important to maintain a separation of church and state, the question remains what role spirituality may play in politics, since denying the role of something as important as religion and spirituality can only result in the development of a back door to political influence by religious groups. A balance must be found between various forms of religion and spirituality such that a consensus on the role of the two in governance may result in less of a parasitism and more of a synergy of values and processes.

Expressions of natural law as a cultural paradigm with the potential for replacing the current ideological hegemony of the Religious Right remains the great opportunity for cultural progressives. For any group of people desiring to end the moratorium on dissent initiated by the 9/11 tragedy, strategizing for action must include the consideration of how to address and confront religious fundamentalism of all forms. For this purpose, and for affirming the values of sustainability, justice and peace there is nothing more fundamental and potentially beneficial than the appropriate application of the concept of natural law.

Natural Law

"There is in fact a true law—namely, right reason—which is in accordance with nature, applies to all men, and is unchangeable and eternal." Marcus Tullius Cicero, c. 106 - 43 B.C., *Commonwealth*. (Sabine, Smith p. 215).

"Cicero's influence has been particularly strong in the United States ... (where it) had the general effect of transforming political issues into legal ones, as was clearly seen by Alexis de Tocqueville in his *Democracy in America* ..." (Ebenstein, p. 128)

"The unity of man was in itself part of a larger world held together by the law of nature, a law whose validity rested on its intrinsic rationality rather than on the fiats of kings and emperors. The Stoic concept of natural law ... laid the foundations for the later development of international law." (Ebenstein, p. 147) Zeno, c. 335 - 262 B.C., was the founder of Stoicism.

"In the Bible, too, the law of kings and princes is held to be subordinate to the law of God. This Stoic-Jewish-Christian tradition has had a civilizing effect on the western world because it has always reminded rulers that above their edicts and commands there is a higher law, founded on natural reason or divine revelation." (Ebenstein, p. 367)

St. Thomas Aquinas (c. 1225 - 1274) distinguishes four kinds of law: (1) eternal law; (2) natural law; (3) human law; and (4) divine law. Eternal law is comprised of those laws that govern the nature of an eternal universe ... (e.g., physical, chemical, biological). Divine law is concerned with those standards that must be satisfied by a human being to achieve eternal salvation. ... the precepts of divine law are disclosed only through divine revelation. The natural law is comprised of those precepts of the eternal law that govern the behavior of beings possessing reason and free will. ... what is good and evil, according to Aquinas, is derived from the rational nature of human beings. Good and evil are thus both objective and universal. But Aquinas is also a natural law legal theorist. On his view, a human law (i.e., that which is promulgated by human beings) is valid only insofar as its content conforms to the content of the natural law; as Aquinas puts the point: "[E]very human law has just so much of the nature of law as is derived from the law of nature. But if in any point it deflects from the law of nature, it is no longer a law but a perversion of law" (*Summa Theologica*, I-II, Q.95, A.II). Kenneth Einar Himma, Seattle Pacific University, www.iep.utm.edu/n/natlaw.htm

In *Summa Theologica* St. Aquinas writes in the section, "On the Essence of Law," that, "Law is nothing else than an ordinance of reason for the common good, promulgated by him who has the care of the community." Therefore, human laws are only derived, at best, from natural law, and are subject to error and misapplication. St. Aquinas goes on to write that, "The natural law is promulgated by the very fact that God instilled it into man's mind so as to

be known by him naturally." (Pegis p. 747)

Although St. Aquinas' work became the basis of conservative Catholic doctrine, "Modern natural law theory is rationalist, individual, and radical. Natural law in the modern period ... becomes a revolutionary ideology or justification for the transformation of political, economic, and social relationships." (Sigmund p. 53-55.)

"With penetrating insight Thomas Hobbes (c. 1588 - 1679) and John Locke (c. 1632 - 1704) foresaw the revolutionary implications of natural-law ideas as they became manifest ... in the American and French revolutions. ... unlike Hobbes, (Locke) was not overly frightened by the prospect." (Ebenstein, p. 368) Locke, the optimist, knew that society would always create a new government after revolution, while Hobbes saw only chaos.

"In general, (John Locke) acknowledges that the right to property is limited: 'As much as anyone can make use of to any advantage of life before it spoils, so much he may by his labor fix a property in; whatever is beyond this, is more than his share, and belongs to others. Nothing was made by God for man to spoil or destroy.' This relative equality of property, based on man's limited capacity to consume, would have lasted forever, 'had not the invention of money, and by tacit agreement of men to put a value on it, introduced (by consent) larger possessions and a right to them.' (Locke 1690) ... In his doctrine of property Locke makes no serious attempt to reconcile the teaching of natural law, which postulates a reasonable equality of property, with the inequality of property that stems, by consent among men, from the use of money." (Ebenstein, p. 397-8)

Sources:

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Movement for a New Society

The Movement for a New Society (MNS) was a US-based network of social activists, committed to the principles of nonviolence, who played a key role in social movements of the 1970s and 80s.

The precursor to the MNS was A Quaker Action Group (AQAG), founded by Lawrence Scott in 1966. Dissatisfied with the response of the mainstream Quaker church to the United States involvement in the Vietnam War, Scott founded AQAG with the intention of sparking a renewed commitment to the Quaker Peace Testimony.

Frustrated by their failure to achieve this end, AQAG members including Scott and “convinced” Quaker George Willoughby, refashioned the group as the Movement for A New Society in 1971. Other founding members included Bill Moyer and George Lakey.

The early members of MNS consciously sought to develop tools and strategies that could be employed to bring about revolutionary change through nonviolent means. Through the Life Center Association (Philadelphia, PA), an organization which survives to this day, MNS members also experimented with co-operative living arrangements, in accordance with their feminist and nonviolent beliefs.

Unlike other radical organizations of the time, the MNS did not focus its energies exclusively on one issue or injustice. Its members were involved in working for social change on many fronts, most notably in the movement to end US involvement in the Vietnam war, and during the citizen-led opposition to the expansion of the US nuclear industry in the mid to late ‘70s.

According to a description from *Building Social Change Communities* (1979), Movement for a New Society (MNS) is a nationwide network of groups working for fundamental social change through nonviolent action. Together we are developing an analysis of present-day society; a vision of a decentralized, democratic and caring social order; a nonviolent revolutionary strategy; and a program based on changed values and changed lives.

Through the co-operatively owned and managed New Society Publishers, MNS members published numerous pamphlets and books providing practical advice on working for social change. The publications of NSP, most notably the co-operatively authored *Resource Manual for a Living Revolution* (known affectionately within movement circles as the “monster manual”) were a primary source of inspiration and guidance for citizens across the United States as opposition to nuclear expansion grew, and influenced movements as far afield as the Tasmanian Wilderness Society’s campaign to prevent the damming of the Franklin River.

In 1989, the members of the MNS wound up the organisation. New Society Publishers, now based in British Columbia, continues to publish social-change related titles, with an increased emphasis on the practical aspects of environmental sustainability. In 1995, members of the New Society Publishers Philadelphia office started a website, Nonviolence.org, which continues to publish resources, inspiration and analysis. Until his death in October, 2002, Bill Moyer continued to teach his influential eight-stage model for social change movements, the Movement Action Plan, to activists around the US and around the world. George Lakey, as director of the Philadelphia based Training for Change organisation, still works to promote nonviolence as a powerful technique for resisting injustice.

[edit]

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Coover, Virginia ... [et al.] (1985). *Resource Manual for a Living Revolution*. Philadelphia, PA : New Society Publishers. ISBN 0865710155

From Wikipedia, the free encyclopedia.

http://en.wikipedia.org/wiki/Movement_for_a_New_Society

ORGANIZING MACRO-ANALYSIS SEMINARS: A MANUAL

This manual is intended to be a guide for organizing and conducting “Macro-Analysis Seminars.” Macro-analysis seminars are democratically-run study groups that attempt to increase the participants’ awareness of the ecological, political, economic, and social forces that are shaping our global society. They are designed for people who are concerned about environmental deterioration and the injustice and oppression that exist all around us, and to help people do something about it.

It is our hope that the macro-analysis process will lead to increased understanding—and that the increased understanding will lead to collective action for social change.

October, 1975

By the Philadelphia Macro-Analysis Collective.

People who worked on this third edition:

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I. INTRODUCTION

A. WHAT IS MACRO-ANALYSIS?

Macro-analysis is about the “Big Picture.” It is a process whereby a group of people can systematically ask some of the most basic questions about the shape and workings of our present world order and their own lives.

The macro-analysis process was developed by a group of us who have been actively involved in the struggle for social justice here in the United States. Beginning with the civil rights movement, and then continuing into the anti-war movement, we discovered along the way that the social problems we were encountering did not exist in isolation — but were profoundly interconnected and were a part of a larger system whose fruits of injustice could be found all over the globe.

Because of our concern to get at the roots of the social and economic problems we faced, we were forced to look deeper and deeper into the workings of our economic system. In order to do that systematically, we organized ourselves into study

groups. These study groups were the seeds for the present macro-analysis seminars.

Along the way our seeds have been watered and our ground has been tilled by countless friends, many of whom themselves decided to use the macro-analysis approach. What we present to you in this manual, then, is simply the most recent version of an on-going process of study and dialogue. We hope that you will join us in this dialogue, and contribute whatever insights and suggestions you can to this process of study and action.

B. WHY MACRO-ANALYSIS?

Take the world hunger problem as an example. Hard on the heels of the energy “crisis,” the world has awakened to the shock of a very real food crisis. For those of us who are willing to act for social change, the question is: what can we do to keep half the world from starving?

We are convinced that the solution to this and to other global problems has to begin with a sufficient understanding of the workings of our social and economic system. Otherwise our proposals and our

actions may go wide of the mark, and may even aggravate the problem.

Here are some "facts on food" that may help to show the complexity of the problem:

- 90% of the shrimp that is caught off the coast of Mexico is shipped to the United States. If that shrimp were kept in Mexico, a country whose people suffer malnutrition and disease due to protein deficiency, it would increase the protein intake of each and every Mexican by 25%!
- The United States has long patted itself on the back for its massive "Food for Peace" programs. These programs were primarily developed in order to dispose of the agricultural surpluses that had accumulated in America because of our price-support program for our farmers. The bulk of FFP shipments were not given away but loaned on credit to favored developing countries. Thus not only were huge debts created in these countries — debts that today limit their capacity to finance needed projects — but much of the money gained from the sale of the shipments was used to buy arms and munitions from the United States. FFP crop shipments were usually sold on the local market, thus depressing the price for home-grown goods. Local farmers would then switch to more profitable export oriented cash crops like coffee, and this further eroded the recipient nation's capacity for food self-sufficiency.

Perhaps the above examples will give some idea of just how complex a world problem can be. Again and again we have found that the "conventional wisdom" about social and economic problems has proven to be either blind folly or self-serving rationalization. Macro-analysis is designed to go beyond the conventional wisdom so that long-term, meaningful change can result.

C. RELATION TO SOCIAL CHANGE

The most important role of the macro-analysis seminars is to help groups and individuals develop more meaningful actions for social change. The goal of concrete action for a more just world society should always be in the minds of seminar members. We see macro-analysis as a tool which can be utilized by people in the movement for social change — not as an end in itself.

Seminar members must be careful not to be trapped in what Dr. Martin Luther King called the "paralysis of analysis." That is to say, not spending forever studying the issues and questions and continually putting off moving into action for social change. Our sisters and brothers in the Latin American movement for social change use the word praxis, which means action with reflection. Gandhi — one of the world's most notable social activists — regularly took time for analysis and reflection, a time known by some as "Gandhian Mondays." Macro-analysis seminars are one way in which social activists can spend their Gandhian Mondays together.

Since the macro-analysis seminars began four years ago, a number of social actions have come out of the process of group study. In Seattle, a campaign against local atomic power plants grew directly out of a macro-analysis seminar. In Swarthmore, PA, a macro-analysis group became so concerned about the "protein swindle" that occurs in world food trade that they organized a special effort to get students to read *Diet For A Small Planet* - a book that aptly discusses the situation.

Perhaps the most spectacular effort to come out of a macroanalysis seminar occurred in 1971, when groups of people in five different port cities blocked the loading of ships destined for the Pakistani Army. Pakistan at the time was attempting to subdue a nationalist revolt in the area that has since become Bangladesh, and its murderous course was being supported with U. S. arms. A macro seminar studying the problem of U. S. support of reactionary regimes abroad was the instigator for this very successful action.

D. WHAT IS A MACRO-ANALYSIS SEMINAR?

The rest of this manual will be devoted to answering this question. Briefly, the macro-analysis seminar is a small-group discussion program organized around a series of proposed readings and utilizing the individual resources of each participant. The seminar outlined in this manual covers seven topic areas: Introduction, Ecology, U. S. Relations with Third World Nations, U. S. Domestic Problems, Visions of a Better Society, Strategies for Social Change, and "Where Do We Go from Here?" Additional sections are devoted to group process suggestions for organizing and conducting the seminar.

Many study and seminar groups have great difficulties with their manner and style of functioning. Many groups which are organized around exciting topics and have attracted interested people seem to get bogged down in poor "process." Some groups lack a shared time discipline and find that they don't cover the material they had wanted to. Some groups are unable to focus on one topic, and wander all over the map. In some groups particularly verbal people may tend to dominate the discussion.

We have worked hard to break these kinds of patterns. The process which we suggest in this manual attempts to be democratic, honest, and encouraging of real sharing. At the same time it allows the group to focus its attention and successfully grapple with the topic at hand. We feel strongly that since equalitarian, open, relationships are a part of our vision of a new society, we must begin now to develop those relationships with each other. The macro process is useful in other settings, including business meetings. We hope to see it spread.

II. TYPES OF MACRO-ANALYSIS SEMINARS

A. Standard Seminar - High level analysis of general themes and processes. The more detail presented for any onetopic the longer the seminar may last. The standard seminar ran for 24 weeks, with one three-hour seminar per week.

B. Issue-Oriented Seminar - See Chapter X

III. HOW TO RUN A STANDARD MACRO-ANALYSIS SEMINAR

A. INTRODUCTION

This chapter is the "how to do it" part of the manual. We first give a general overview of the content, resources and process for the seminars in Part B, including an outline for a typical session. Part C describes the process roles and some of the techniques that are used in each session, and Part D explains more about each of the major sections (introduction, analysis, visions, strategy, action). In Part E some of the possible variations to the sug-

gested format are discussed.

Remember that these "instructions" are not meant to be followed rigidly. Since a mechanism for change is built in via the evaluation part of each session, it is possible to start with this model and then to experiment with changes, even drastic ones. Folks are encouraged to use this information critically and adjust it when necessary to meet their own group's needs.

B. OVERVIEW

1. Content

The macro-analysis seminar described here is of a general introductory type. We are suggesting two possible lengths, of twenty-four or twelve weeks, with weekly sessions of three hours each. The shorter seminar is basically a condensed version of the 24 week one for use by people who are unable to make a longer time commitment, and the information given below is equally applicable to both.

The seminar's seven topic areas are each subdivided into more specific topics. These subtopics are especially prone to change with the needs of a particular seminar group. The topics and subtopics now are:

1. INTRODUCTION

- a. Introduction to macro-analysis
- b. Personal introductions, and sharing of expectations and wishes
- c. Exploring and clarifying values and assumptions
- d. Arranging practical details

2. ECOLOGY

- a. Limits to growth
- b. Food
- c. Population and environment
- d. Environment and pollution
- e. Pollution and technology
- f. Role of energy
- g. Economic and political implications
- h. Alternatives and solutions
- i. Current events and action

3. U.S. RELATIONS WITH THE THIRD WORLD

- a. Historical and present day perspectives
- b. The loans business
- c. Foreign aid, hunger and the philanthropists
- d. Control and interdependence

- e. The development of underdevelopment
- f. Militarism and the maintenance of oppression
- g. Development: new definitions

4. UNITED STATES DOMESTIC PROBLEMS

- a. Economics of everyday life
- b. Some social problems
- c. Alienation, consumerism, and irrationality
- d. Historical background
- e. Broad economic perspective
- f. Inequality: poverty and welfare to the rich
- g. Power structure
- h. Role of corporations
- i. Militarism
- j. Current events
- k. Approaches to solutions
- l. Solutions and change movements
- m. Solutions and action

5. VISIONS

- a. Utopias
- b. Recent visions — theoretical
- c. Recent visions — Gandhi
- d. Recent visions — decentralism
- e. Some existing alternatives
- f. Existing alternatives
- g. Recent visions — participatory democracy
- h. Some sticky questions
- i. Personal liberation
- j. A woman's vision
- k. To centralize or not to centralize

6. STRATEGY

- a. Theories of change
- b. The electoral approach to change
- c. Worker's control as a social change strategy
- d. Nonviolent movement approach
- e. Who will make the revolution
- f. Social change history
- g. Strategy for social change — the new left
- h. Strategy — decentralist
- i. Building alternatives
- j. Feminist organizing
- k. Conscientization
- l. Decentralist organizing
- m. Sisterhood is powerful as a social change tool
- n. Personal liberation.

7. WHERE DO WE GO FROM HERE?

After the introductory sessions, there will be reading material and discussions on each of these subtopics. Time should be allotted in each session to relate the

readings to social change actions, including our own, with particular emphasis on trying to develop creative new goals, strategies, and projects for humanitarian social change.

We urge groups to have a general introductory seminar of this type before settling more intensively on any one area, because the causes and solutions to any social problem relate in an important way to all of these areas. Rather than just three or four sessions, many months or even years would be required to adequately cover each one of these areas. But this introductory seminar can acquaint participants with these subjects so that they can get some basic facts, ask some important questions, and begin to see some of the key relationships between these topics, and their implication for social change activities and personal life styles. For example, we cannot adequately work on solving problems of poverty in the U. S. without considering the possible ecological limitation on economic growth; the relationship between U. S. growth and third world poverty, alternative political and economic structures which would optimally solve the problems, and alternative social change methods which might help us achieve our goals.

After completing the general introductory seminar, people are encouraged to go into more depth in an area in which they are interested in doing social change work. Ideas and suggestions for developing such issue-oriented seminars are included in the chapter, "Issue-Oriented Seminars."

Each of the major sections of the seminar is briefly described below:

Introduction:

We've discovered that it's important, particularly for groups whose members don't know each other well, to spend some time at the beginning sharing basic assumptions, goals, visions for a new society and personal expectations of the seminar. This is also a time for the group to deal with housekeeping details — meeting time and place, finances, duration of the seminar, possible variations, child-care, etc.

Analysis:

This section, the major part of the seminar, is planned to provide people with some basic information about the social and economic problems we face with an emphasis on the inter-relationships

among problems and their basic causation. Reports and discussion on materials from the three topic areas, ecology, U. S. relations to third world countries, and U. S. domestic problems are combined with group time to think through their implications for social action and personal change.

Visions of alternatives:

Readings about a wide variety of alternative economic social and cultural models are provided as a basis for people to work out their own visions of a good society. With greater clarity about long term goals, thought-about change can be more focused and purposeful. Strategy: Now that participants have a basic analysis of the problems and a set of possible solutions, this section deals with different approaches to social change; how to get there from here.

Action:

This section provides tools and suggestions to help move a seminar group from study to actual social change work.

2. Resources

The following material resources are needed for a seminar:

Macro-analysis manuals: Each participant should have a copy of this manual so that s/he can be familiar with the suggested process and can refer to the readings section in preparing her/his reports.

Reading materials: Books and articles as selected by the group.

Recording materials: These consist simply of large crayons (or felt marking pens) and large (about 27" x 34") pieces of paper that can be used for wall charts. Wall charts play a central role in the seminars in recording the decisions and thoughts of the group. A tentative agenda for the next week recorded on a wall chart can be a reminder at that week's session of what had been planned. Wall chart sheets are also used to record questions and ideas brainstormed by the group, lists of social change goals and projects, important facts or issues that are raised in reports. These sheets are hung on a wall during each session, can be added to weekly, and serve as a memory bank for the group. Although a blackboard is more ecological and the group might want to use one at times, wall chart sheets have the big advantage of permanence. All the used wall chart sheets are stored

throughout the seminar in case they are needed for reference. Wall chart paper can be scavenged from a friendly print shop or bought in newsprint pads from office or art supply shops. Using both sides of the paper, one seminar usually needs less than sixty sheets. If you cut fiberboard backings for the paper, the wall chart can be put on an easel or a chair for greater visibility.

3. Process

With no one person in control, the dynamics of group process become very important, and the skills gained in that area can be as useful as the knowledge people get from the content of the seminar. Techniques of democratic group process have evolved over the years to help groups achieve equal participation and control by all and to assure that groups are not dominated by a few individuals. Ways have also been developed to help overcome superficial manipulation of facts and lack of personal involvement with the subject matter so that we can better integrate our intellectual learning and reflection with our social practices. We have been heavily influenced by Paolo Freire's idea of conscientization in this respect, and recommend special study of his book, *Pedagogy Of The Oppressed*.

Some specific techniques for group process which various seminar groups have developed will be described in this chapter. Since they are different from the familiar teacher-student methods, they may seem awkward and artificial at first. After a few sessions of consciously trying them, however, they become more comfortable, and groups can then decide how much they want to use them.

4. Individual responsibilities

With no leader running a seminar, its success is the responsibility of all the participants and is largely determined by the amount of collective input of time, energy and concern. The more familiar each person is with the alternative processes suggested in this manual and the more responsibility is shared, the less need will there be for a leader or specialist and the more the group will be able to function democratically.

Each participant should be prepared to do the following:

- Read this manual critically at the beginning and use it throughout the seminar
- Be committed to reading a substantial amount of

material each week (an average of about 50 pages). This commitment is central to participation in a seminar.

- Assume responsibility for giving a brief report on that reading to the group about every second week (though frequency depends on the size of the group).
- Take on the various group process roles described below on a rotating basis.
- Participate in group discussion without either dominating or allowing others to dominate.

5. Outline for a typical session

A three hour session of a macro seminar will usually include the following items, in the order given:

- | | |
|--|------------|
| *1. excitement sharing | 10 minutes |
| *2. agenda review | 2-10 |
| *3. choose assistant facilitator for next time | 1 |
| 4. brainstorm questions on topic | 0 - 20 |
| 5. reports and discussion | 20 - 120 |
| *6. break | 5 - 15 |
| 7. relate to social change | 20 - 120 |
| *8. evaluation of today's session | 10 - 15 |
| *9. plan next session | 5 - 20 |

The items which occur every week will be described in more detail in part C. Items 4, 5, and 7, the bulk of the session will vary at different times in the seminar and according to the needs of the group.

Brainstorming questions generally happens only at the beginning of a new topic area. Reports and discussion are often dropped for a session or two at the end of a topic area so that the whole meeting can be focused on relating to social change. Part D, below, describes in more detail the suggested process for each of the major content areas.

C. GENERAL PROCESS ROLES And TECHNIQUES

1. Process roles

Several specific roles in running a seminar have emerged: convenor, facilitator and assistant facilitator. Recording and keeping time can be done by the assistant facilitator, or they can be separate roles, filled by volunteers each week.

a. The convenor is the person(s) who has gotten the seminar started. That person orders the materials, gets the group together for the first meeting, takes ultimate responsibility for arranging time and place of meetings, and provides the wall chart materials. She or he may also take responsibility for facilitating the first few meetings or getting some experienced

facilitators from another seminar group, and may attend between-session planning meetings when needed. If a number of people share these initial responsibilities, there may be no need for a specific convenor.

b. The facilitator's task is to "chair" the meeting, by enabling, or facilitating, the smooth working of the group, and helping it achieve what it wants to achieve. The facilitator should:

- Get the meeting started on time and suggest when it is appropriate to move on (usually based on time limits for agenda items which the group has set for itself)

- Keep reports, discussion and brainstorming sessions within agreed-upon time limits. Remind the group when they have strayed from the agenda, perhaps by asking if they want to return.

- Be sensitive to the feelings of the group; expressions of emotion, types of questions being asked, and general mood may indicate that some variation in process is called for.

- Try to get important but unspoken frustrations, needs, fears, expectations, etc., out in the open so they can be dealt with directly. These "hidden agendas" are often an important source of failure and frustration in groups.

- Help everyone share in the discussion. Be sensitive to shy people being cut off or intimidated by more extroverted folk. It's often good to ask part way through a meeting if people who haven't participated much have anything they want to say.

- When communication is critical or when hearing seems not to be occurring, ask people to paraphrase each other. This means repeating in your own words what you heard the first person say, and then checking with them whether they felt it was an accurate re-statement of what they had said. If not, the person with the "unclear" idea can rephrase it until everyone understands. Telling the person "I think I hear you saying. . ." will usually obtain the desired result of clarification, and it grates a lot less than "You're not being clear," or "What did you say?"

c. The assistant facilitator helps the facilitator tend to group process by:

- Meeting with the facilitator beforehand to plan that session.
- Assuming some of the responsibilities of running the meeting, such as keeping track of time and recording (see below).
- Being generally aware of how the meeting is running and making suggestions when appropriate to the group.

d. The recorder has the task of writing on the flip charts as it is useful to the group. This may include the agenda, important facts from the reports, brainstormed ideas for action, items from the evaluation. It's sometimes hard to recognize important things to record as they come up, so an open flip chart which everyone can record on as they feel the need might be helpful in addition.

e. The timekeeper helps the group move through the agenda by announcing when agreed-upon times for items are up. It's usually helpful to give people a minute or two of warning, particularly during reports, so that they can use their remaining time well. The timekeeper should be seen as a reminder, not a dictator. When time has run out, the group needs to decide whether to continue that item or move on to the next one.

Rotate roles. The roles of facilitator and assistant facilitator should be filled by as many of the participants as is possible so that the experience and responsibility can be shared. One way to do this is, at every session, to have a new person volunteer to be assistant facilitator for the next session, then move on to become facilitator for the session after that. This gives each person the chance to get a feel for what it's like to have some special concern for group process before taking on full responsibility.

2. General Process Techniques

Group process techniques that are used frequently are described below. They are divided into 1) those which will be used every session, and 2) those which may be used from time to time.

a. Excitement Sharing. This is a good tool for starting each meeting on an "up" note. Sometimes it can be used to draw the group together if people are still milling around and saying hello. The facilitator can call for excitement sharing and when people are seated ask, "What is something good and new that has happened in our lives since we last met?" Each

person then has the opportunity to share an event, accomplishment, insight, experience, etc., that was a "plus" during the week. Input should be brief and concise; comments limited.

Some advantages of excitement sharing are: it starts the meeting on a positive note, it develops a more personal tone among the participants, it is enjoyable (and thus may encourage people to arrive on time). Caution: one danger is that excitement sharing could go on for hours. Therefore, don't go beyond an agreed-upon time, say 10 minutes.

b. Agenda Review. Near the beginning of every session, the facilitator should present the proposed agenda for the meeting. The agenda can then be reviewed and changed if necessary to accommodate new ideas or different priorities. The agenda should be recorded on a wall chart or blackboard in view of the whole group so that everybody can be clear about what they've decided to do.

c. Choosing the Assistant Facilitator for next week. At the beginning of the meeting a new person is asked to be an assistant facilitator for the following week. After performing that role, the same person will move on a week later and become the facilitator of the group. This should be a constant process so that everyone will get experience in facilitating the meetings.

d. Break. A good break is an essential part of any meeting. A 10 or 15 minute break gives people a chance to stretch, get something to drink, say hello.

It is usually hard to keep a time check on breaks, so the group will have to be careful about policing itself.

e. Evaluation of a session. It is important to have an evaluation near the end of every meeting. In the evaluation positive and exciting things can be mentioned and affirmed, and perhaps more importantly, participants can identify those items that they didn't particularly like. Often the major focus of the evaluation is on the process — how people interacted, how the ground rules held up, etc. — and this is a good time for "brainstorming" new process ideas.

During the evaluation, the group should brainstorm and/or discuss:

- What was good about the meeting.
- What was bad about the meeting (with constructive suggestions).

- Brief discussion and the selection of the most promising proposals for use in later meetings. (Often the details don't need to be worked out by the group, but can be refined by the facilitator and the assistant facilitator in their planning meeting.)

Each item above should probably be handled separately. If reactions, suggestions, and discussion are all being handled at the same time, it will be hard to stay within time limits and difficult to get everyone's input.

f. Planning and Preparation for Next Meeting. Set the agenda for next meeting. (What ground to cover and how to organize your time.)

Individuals should assume responsibility for reporting on specific readings at the next session. This selection process will take little time if the materials are grouped according to report numbers before the session begins.

The facilitator, assistant facilitator, perhaps the convenor, and other interested participants should meet between sessions when it is necessary to detail and develop plans for the next meeting.

3. Other Useful Tools and Observations

a. Think and Listen. This technique is sometimes very helpful when the group wants to hear in some depth what each individual thinks about a particular topic or question. In a "think and listen" session each participant is given a set amount of time to share their thoughts while the rest of the group listens attentively without comment or question. People should be encouraged to "think out loud" and needn't be apologetic if their comments aren't organized in precise categories and steps. Time limits should be strictly observed. It is usually helpful to inform the speaker when s/he has one more minute remaining, so that s/he can wind up her/his thoughts. If time is a problem, the group can split into "think and listen pairs" and then bring important points back to the whole group.

b. Brainstorming. Brainstorming is a process that is used to gather a large number of creative ideas or questions on a given subject from a group in a relatively short period of time. In brainstorming, the group picks a topic or question and then opens the floor for people to toss in ideas. Participants are encouraged to throw in ideas, no matter how wild or

impractical they may seem. Each idea is recorded on a wall chart or blackboard in front of the group. There is no discussion and no evaluation of the ideas during this part of the exercise.

Once a lengthy list of ideas has been collected, the group can then go back and sift out the proposals that seem the most promising. A good brainstorming session rarely needs to go longer than 20 minutes and often can be done in less time. In groups larger than six it is often helpful to expand participation by limiting each person to one or two brainstormed ideas before everyone else has contributed.

Brainstorming can be used for a variety of situations. It can be helpful in suggesting new process arrangements during an evaluation session. It can be a good way to generate action proposals for a project idea (for example, What can we do to end US exploitation and military involvement in Brazil?) It can be used to develop questions for the evening's discussion (for example, What questions do we want to raise about ecology?).

c. Time Limits. It is usually frustrating, and essentially anti-democratic, when a group is lax about the time it has allocated to various portions of the agenda. (The agenda can, of course, be changed, but this should only be with the consensus of the group.) There will be tendencies in every group to go beyond the time limits, especially when the subject is of great interest. This often happens in report-giving. The time limits we suggest are based on the experience of seeking a balance between too little time for substantive reports and giving so much time that people lose interest and other areas go unreported. We suggest a maximum of 10 minutes for a report on an entire book and 5 minutes for the usual 50 pages of reading.

There may well be particular reports of sufficient interest to the group that it makes a conscious decision to suspend the "rules" and extend the time. The group can decide in advance whether it wants to allow proposals for extension at the end of each report or after all have been given.

Time limits are important to watch for in every item of the agenda: breaks, excitement-sharing, evaluation, etc. It is very helpful to ask one person to keep track of time during each section of the agenda. This role can be rotated during the meeting, or filled for the entire session by one person, such as the

assistant facilitator.

d. Web Chart. This visual process enables a group to trace the root causes or effects of any specific concrete social condition. It quite literally results in a "big picture," locating the issue of concern in the center of a web of forces directly related to it. It facilitates a group analysis of a problem and, by indicating "handles" on the problem, can be of considerable value also in helping the group plan a strategy.

The group starts by writing the issue of concern in the center of a blackboard or wall chart, such as "negative consequences of heavy American reliance on the automobile" or "the inadequacy of health care in our town." Group members then suggest what they feel are important causes or consequences of the problem. (The group should decide in advance to concentrate just on consequences or causes; don't mix them.) As group members suggest various items, they are placed on the board around the central concern and connecting lines are drawn from each item to the central problem. When the group is satisfied that major direct causes have been identified, they then concentrate on what they feel are the causes of those major direct causes, which in turn are causing the central problem. As numerous second and third and even fourth-level causes are added, the diagram assumes the appearance of a web. Note: it is very important to make the central issue on which you concentrate a very concrete one; if it is too vague you will soon become lost in questions of what various terms "really" mean. The entire procedure can take from half an hour to an hour.

D. PROCESS IDEAS For EACH MAJOR CONTENT AREA

1. Introductory Sessions

The 24 week seminar begins with three introductory sessions. The experience of previous seminars has been that this time at the beginning lays the ground for a smoothly functioning group throughout the seminar. The purposes of these three weeks include:

- Personal introductions and getting to know each other
- Building group trust
- Deciding on mechanics of the seminar such as time, place, etc.
- Sharing expectations for the seminar and hopes for what might come out of it.

- Exploring personal values
- Beginning to think about the society we live in, how it affects us, and how we would like to see it changed.

To this end we suggest the following possible agendas for the first three sessions:

Week 1	minutes
Excitement sharing	5
Agenda review	5
Personal Introductions up to	60
Introduction to macro-analysis	15
Break	10
Share expectations and wishes for the seminar	15
Initial business up to	30
Brainstorm visions for a new society	10
Distribute macro-analysis manuals	5
Evaluation	5
Week 2	
Excitement sharing	5
Agenda review	5
Discussion and questions on macro-analysis	15
Business (if necessary)	up to 30
Values clarification exercise	30
Break	10
Personal oppression to macro forces web chart	60
Evaluation	10
Week 3	
Excitement sharing	5
Agenda review	5
Business (if necessary) up to	30
Values clarification exercise	50
Break	10
Personal liberation to macro forces web chart or vision gallery	60
Brainstorm questions on ecology	10
Evaluation	10
Distribute ecology readings	5

Description of process exercises for the introductory sessions

a. Personal introductions

The extensiveness of personal introductions will depend on how well members of the group already know each other, but even groups in which members know each other are encouraged to spend some time on this. Groups can choose from the following suggestions of things to be shared by participants, or others they may think of, according to their needs:

1. Name
2. Where you're from

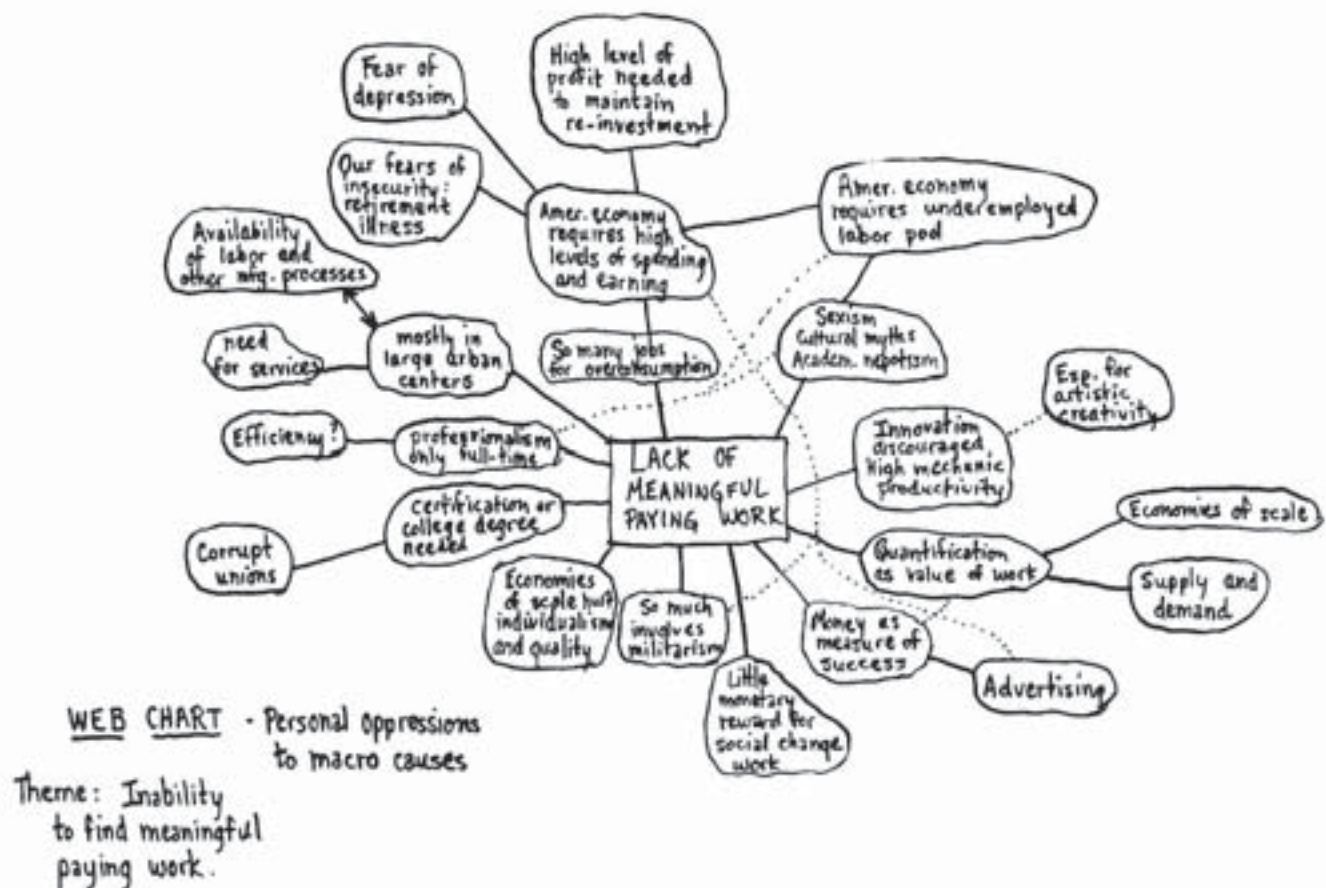
3. How you heard about macro-analysis
4. Why you're interested in a macro-analysis seminar
5. The basis for your concern with social change
6. What effect your economic/social/cultural background has had on your political viewpoint.
7. One thing you have done well in social change, and one you would like to be able to do better.
8. One thing you would like to be doing in social action; what is preventing you from doing it; and what you can do about that.
9. Share one or two significant consciousness-raising experiences in your life.

Many introductions lend themselves to being done in pairs, with each person turning to her/his neighbor (or to someone s/he doesn't know very well) and introducing him/herself to the other in about three minutes. Then the other person does the same. This "reversal of roles" occurs when the facilitator calls out (loudly!) for everyone to change. Then people introduce their partners to the group as a whole. The content of what people say to each other in the pairs may range over many themes, so individuals should not be expected to be able to remember everything to re-tell to the group.

It is *not* a good idea to ask people simply to tell what social change work they have done, since that often produces a situation where a few people in the group talk at length about their experience while others feel inadequate because they have had less experience. No matter what introductory process is used, each person's comments should be fairly brief and each person should have approximately equal time to share with the group. This basic principle is important to keep in mind throughout the seminar.

b. Introduction to macro-analysis

The person convening the seminar may want to take 5 or 10 minutes to give some background information on macro-analysis. This should include definition, historical background, content, process, and relationship to social action, and should be kept brief. The introduction to this manual provides much of this information. A few minutes at the end might be allotted for such questions or discussion as are essential in order to proceed but this should be kept to a minimum since the best way to understand macro-analysis is to do it.



c. Brainstorming expectations and wishes for the seminar

A quick brainstorm, with ideas recorded so the group can refer to it later is a good way of checking out whether people's expectations are realistic and whether the seminar is meeting them. Either a brainstorm or a "think and listen" session might be focused by asking people to tell the group (1) ways in which they see themselves using what they will learn from the seminar, or (2) a major hope or goal they have for the seminar. If people have unrealistic or contradictory expectations, this should be made clear and dealt with at this time.

d. Business

Groups will vary widely on exactly what items need to be covered and the amount of time involved, so our time estimates are approximate. Possible items are time, length, and place of meetings, length of seminar and commitment to attend regularly, financing cost of reading materials, choosing a librarian to keep reading materials in order, and child care if appropriate. Business items can easily expand to fill the time available, so they should be dealt with efficiently so that other items are not neglected. If it appears that business will take significantly longer than the allotted time, it should be postponed to the next week, perhaps asking a small group to come up with a specific proposal on the item(s) in question to be presented at the next meeting.

e. Reading and discussion of macro-analysis manual

The creation of democratic group process, in which everyone participates equally and takes equal responsibility for the success of the seminar, requires that everyone in the group read and be familiar with this manual. Ideally this should be done before the first meeting. If this is not possible, time for reading and discussing the manual should be built into the introductory period in such a way as to permit any clarification or group decision-making needed before the group moves into the analysis sessions of the seminar.

f. Values Clarification Exercises

A good exercise that several groups have used to help participants define what aspects of life (values, freedoms, possessions, etc.) are most important to them involves listing in three categories 1) things we would give up under no circumstances, 2) things we would give up for a better society, and 3) things we'd be willing to share. It might be good to announce

this exercise the Week before so that people can think through their own ideas ahead of time. Then during the meeting the whole group or two smaller groups can combine their ideas and list them on a wall chart. This exercise can also be done during the ecology section.

Removing barriers to action: Often it is much easier to take a stand than to act on it. This exercise is designed to help identify and remove barriers to action. Each person should write at the top of a piece of paper an action s/he would like to take but is having difficulty taking. Each person then draws a line lengthwise down the middle of the paper. On the right hand side, list all the perceived or real barriers, both within and outside yourself, which seem to be keeping you from acting. On the left hand side of the paper, list steps you could take which might help reduce or remove each of the barriers. Finally, on the back of the paper, develop a plan of action for actually removing the barriers. The task may be done individually or in small groups with each of the group members taking turns having the focus and receiving help from the group.

Getting started: Many of us have grandiose plans which we find difficult to put into action. This exercise encourages people to move toward action as well as to ask the question, "Am I really doing what I want to do with my life?" Each person should prepare a sheet of paper with three columns headed "What I want to do," "Date," "First steps." Each person should list up to five things s/he wants to do, and assign logical realistic dates to each item. Then list the first steps to be taken in getting started. Then divide into small groups with each person getting a turn as focus person. The focus person discusses what s/he hopes to do and how s/he intends to get started. Other group members give feedback and additional suggestions for getting started.

The previous two exercises are adapted from the book, *Values Clarification, A Handbook of Practical Strategies for Teachers and Students*, by Simon, Howe and Kirschenbaum. This book contains many exercises which interested groups could adapt for use in the seminar.

g. Personal oppressions to macro forces web chart
Most of us feel oppressed by certain elements in the society around us, but often we are not clear about the connections between our personal feelings of

oppression and societal forces. This exercise is designed to help make these connections clearer.

1. Participants begin by thinking for 5 - 10 minutes about what aspects of their lives really hurt. These may vary widely: oppression of housework, frustration on a job, traffic jams, the hurt at seeing people killed far away. Each person picks the three most important oppressions to report to the group, and these are listed on a wall chart or blackboard.

2. The group then reviews the list and attempts quickly to pick out common themes of the problems, perhaps combining a number of specific problems under one general category. While no single theme is likely to be mentioned by everyone, the group should be able to agree on the importance of several themes. One item is then selected which everyone can identify with at least to some extent. This, too, should be done quickly, recognizing that it probably will not be possible to select something which everyone will feel strongly about.

3. The item chosen is then recorded in the middle of a large wall chart (several taped together are often useful) or blackboard. The group then proceeds to construct a web chart as described in section C of this chapter.

4. Several ways of bringing this exercise to a useful finish have been tried, as follows:

- a) When the web chart is complete, group members should list items toward the edge of the web which are most important to them. The group selects from that list an item which might be changed by social action, and then each person says what s/he wishes could be true about that situation. The group then selects one of the wishes and carries out the "problem-solution-action" exercise described on page
- b) A brainstorm and discussion on action projects to attack the causes of the central oppression is held.
- c) The group brainstorms questions for further research and analysis.

5. Since the overall process takes at least an hour, it is unlikely that more than one theme can be followed through in a single meeting of a group.



In the original chart the group drew many lines relating different causes in other ways. For simplicity these are left out here.

h. Personal liberations web chart

This exercise, like the one described previously, uses the web chart but focuses on personal liberations, as follows:

1. Group members think briefly about conditions they personally would like to have in a good society, e.g., good mass transit, work for income no more than two days a week, or close sharing with neighbors.
2. Each person then shares these with the group, and the group brainstorms additional personal liberations for a few minutes. All items mentioned are listed on a wall chart.
3. After one item has been chosen to pursue further, people build a web chart around it by thinking of what would be needed to bring this liberation to exist in society, and then what would be needed for those conditions to exist. The outside ring eventually will consist of large-scale social forces necessary for the emergence of the original personal liberation in the center.
4. If the exercise is done for several personal liberations (perhaps by subgroups working simultaneously), all the macro forces for all the web charts can be put on a wall chart entitled "visionary macro forces."

i. Vision gallery

This is an effective technique for helping people to think of positive, achievable aspects of a good society.

The group divides into small groups of 3 - 5 people each. Each person takes 15-20 minutes to write down major features of a really good society which s/he would like to see. Assume there are no constraints of money, political power, etc. This individual thinking can be done from several different perspectives, and it is generally best if all members of the subgroup agree approximately what perspective they would like to adopt. Possible perspectives include: a description of a major function in such a society, e.g., health care, education, transportation; a description of the kind of community one would like to live in; what kind of work people would do, and where they would live; or a description of "a day in my life" in a good society.

When these descriptions are completed, each person shares his or her ideas with the rest of the small group. Then the group combines the best points of all its ideas and records them on a wall chart. This may take the form of a picture, a graph, or a list of items. When the small groups are finished, they come together and hang their papers side by side on a wall in a gallery of visions of a new society. Spokespeople for each small group explain the main points of their vision. The procedure can take from 45 minutes to 1 1/2 hours from start to finish depending on the group's wishes.

Groups should regard these suggestions for the first three weeks as flexible and adapt them to their own particular needs in order to be ready to move on to the analysis section of the seminar.

2. Analysis Sessions

a. Reports on readings, and discussion

Most of the information in the seminar is acquired by a process of reports and discussion.

Participants share information and insights from their readings through a short verbal report at the end of which five or ten minutes are given to clarifying questions and group discussion. Then another report can be given. Usually there will be somebody who feels that his or her report follows logically on that discussion, or the group can follow the order suggested in the readings section of this manual. The "report and discussion" part of the agenda, therefore, is basically a long discussion in which every ten or fifteen minutes there is about five minutes of input in the form of a report on that general subject matter. This format has been developed to share out the responsibility for providing factual information while giving lots of space for active group participation. Having prepared reports interspersed through the discussion and time limits helps people to focus and keep from getting sidetracked too much, and it adds a sense of accomplishment and progress to the meeting. The five minutes for reports and ten for discussion are suggested times; each group will want to work out for itself what feels most comfortable depending on time constraints and amounts of information to be covered. Our experience is, however, that whatever time limits are decided upon, people should be disciplined in keeping to them.

How to give a report:

- Start by referring to the report number so that others can scan the titles.
- It's easy to get frustrated by the prospect of condensing 40 or 50 pages of information into a five minute report and the temptation is often to talk twice as fast as usual in order to get everything in. Don't. We can't digest it that quickly. Instead of trying to summarize, pick out the two or three most important points or insights that you got from the readings and explain them. While five minutes is very short for a rambling discourse, a well-organized report can say a great deal. (Think of the impact of a good one-minute TV advertisement.)
- Don't get trapped by paralysis of analysis. As you go into the reading, think about what problems are being identified, what solutions are being suggested, and what the implications are for personal change and social action. Spend some time in your report on the latter — what new goals and/or projects might social change groups adopt according to the reading? The recorder should write these ideas on permanent wall chart sheets as reports are given and during group discussion. Experiment with the procedures suggested for this in the next section.
- Criticize the reading. Are important points backed up by hard reliable data? Were the ideas and inferences of the authors logical?
- Prepare visual aids to go along with the report if appropriate. (Statistics, for instance, are often easier to see than to hear.)
- Put time into preparation of the report. This is helpful not only to make a clearer presentation to others but also to consolidate the learning that you have done.

Role of the facilitator in reports and discussion: The facilitator should keep the reports to the agreed-upon time. This stimulates the reporter to think and select out the best ideas rather than rehashing the readings, and allows time for full group discussion of the issues. If the report is not finished then, any key points remaining might be mentioned during the discussion period.

b. Relating to social change

The main purpose of macro-analysis seminars is to improve our social change activities. Consequently, many group processes have been developed to help people create better social change activities and personal lifestyle changes. If groups don't act to help resolve the problems they talk about, they suffer from feelings of powerlessness and become frustrated and

inactive. It is important, therefore, that groups use some or all of the following methods often, and invent new ones as well.

- Every verbal report Every time a report is given, the last minute might be devoted to social change implications: new goals, criticism of old goals and present programs, and specific projects we could do. If the allotted time period is about up and the reporter hasn't focused on social change implications, the facilitator can remind that person to do so, or suggest that an extra minute be taken at the end for that specific purpose.

- Problem-Solution-Action. We suggest that this exercise be used frequently in the 20-minute social change time near the end of each meeting on ecology, Third World and domestic analysis sections. It helps groups to rapidly gather together much assorted analysis information by listing the problems discussed, possible solutions to them and specific actions people can take to help achieve the solutions. Focusing on actions helps prevent people from becoming depressed and bogged down in too much disheartening analysis.

1) The recorder makes three columns on wall charts and heads them "problems," "solutions or visions" and "social actions: projects or personal lifestyle changes."

2) For 2 minutes the group brainstorms the problems which were discussed in that session and the recorder rapidly writes them in the "problems" column of the wall chart. Add another minute if the group is going strong and wants more time.

3) For 2 minutes the group brainstorms solutions to the problems listed in the first column and the recorder rapidly writes the solutions in the second column. Add another minute if needed.

4) For 2 minutes the group brainstorms projects that groups could adopt and lifestyle changes individuals might take to achieve the solutions in column two. Add another minute or two if needed.

5) How to do a specific project. The facilitator asks the group quickly to choose one of the projects or lifestyle changes that were brain-stormed. The facilitator then asks, "How could we achieve that?" and the group brainstorms its answers while the

recorder writes them on a new wall chart. The list should be positive ideas without criticisms. When the group feels that the list is long enough, the facilitator again asks the group to pick an item from this newly brainstormed list and repeats the question, "How could we accomplish this?" This cycle of selecting a project idea and brainstorming how it could be accomplished is repeated 3 or 4 times until the projects and lifestyle changes become specific, clear and achievable. This whole procedure takes from 30 to 45 minutes, but can be shortened and done in 20 minutes.

- **Problem-Solution-Project (An alternative method).** Each session before the first report begins, the recorder makes 3 columns on the wall chart, headed "problems," "solutions" and "projects." Then, as each report is given, and during discussion, the recorder extracts any problems, solutions or projects mentioned, and writes them in the appropriate column. This helps focus the discussion more on social change, helps the group produce more useful and practical ideas, and is a good memory device. All the past "action" wall charts could be brought out and hung up each week, and especially during the special sessions on social change.

- **Personal Oppressions to Macro Forces — Web Chart.** See the description in the previous section.

- **Critical Analysis of Existing Programs and Lifestyles:** things we're doing and/or that we know others are doing. This could lead into dialogue with these groups.

- **Developing a list of opposing goals or directions for social action and debate them.** For example, economic growth vs. de-development, capitalism vs. socialism, increasing U. S. foreign aid vs. stopping it, universal vs. selective approach to alleviating American poverty.

- **Strategy Exercise.** After selecting a well-defined social change goal, e.g., "converting Honeywell Corporation to socially valuable production in 10 years," the seminar group splits into two groups, one of which plays the role of nonviolent direct action advocates while the other plays the role of liberals who advocate always working within established structures to bring about change. Each team is given a separate working place and approximately half an hour in which to produce a program for attaining the

specific social change goal. (Each team works toward the same goal.) The programs should specify what they will have accomplished at the end of year one, year two, etc. At the end of the time period, both groups come back together and share their strategies with each other. This sometimes develops into an informal debate and sheds light on the often unnoticed interdependence of such groups.

- **Mini-actions.** Although many of the social actions that we know about have been big affairs such as marches on Washington, there are many important, smaller activities which a seminar group can do without too much time and effort. Perhaps a seminar would want to do some kind of mini-action once a month: writing a leaflet on a chosen issue and giving it out at some appropriate place or helping a local group by joining their demonstration.

- **Social Problem to Macro Forces — Web Chart.** This is similar to the personal oppressions web chart above, but instead of picking a personal problem to start with; use a social problem which the group is concerned about.

3. Vision Sessions

a. **Variations on Vision Gallery.** 1) What might this community look like ten years from now, ideally? 2) What would a day in my life look like in this community? In an ideal society? 3) What kind of factory would I like to work in? 4) What would the U. S. look like?

b. **Vision Scenario Writing.** Participants write a description answering the question, "What would a good society/world/town/personal life look like in 10 years if the most optimistic changes (though kept within realistic bounds) occurred?" These probably should be written at home between sessions because they would take too much time. The scenario can be written as if it is a newspaper story in 1985 describing conditions as they exist then compared to 1975.

c. **Brainstorm Characteristics of a Good Society.** Hang wall charts with five columns marked "Economic," "Political," "Social," "Personal" and "Other." The group successively brainstorms characteristics of a good society for each of the topics. Then the facilitator tries, to find out which characteristics are agreed to by the whole group and which aren't. For those that don't get agreement,

people with opposing views could briefly tell their reasons and each characteristic is again tested for consensus to see if it is on or off the list of agreed-upon visionary characteristics.

d. Personal Liberations to Vision Macro Forces — Web Chart. See the description of this technique in the previous section.

e. Visionary Personal Preferences. See the description under "Values Clarification Exercises" in the previous section.

f. Think and Listen. The group is given silent time (5 minutes) as each person thinks of aspects of a good society which are important to him/her. Then everyone takes 3 minutes to tell his/her key vision ideas to the whole group. A recorder could list unrepentive ideas on a wall chart. This format can also be used at other times when it is important to get everyone's thoughtful opinion such as difficult situations requiring a group decision.

4. Process Ideas for Strategy-Action Sessions. Most of the processes listed for use in the analysis section above can also be used here. Additional ones are described below:

a. Force Field Analysis. This tool is very useful in helping a

group organize information about an up-coming decision or dilemma in such a way as to clarify possible solutions and their implications. If the group knows it would prefer a particular solution, force field analysis can help to specify the obstacles which must be overcome, and combined with other tools, to suggest how much and what kind of effort may be required to overcome them.

A frequent use of the tool is to help a group answer the question, "Should we carry out this possible direct action campaign or not?" Or, in other words, "Is the campaign likely to be successful?" Assuming that the group has a working definition of what success means to it, it proceeds with the analysis by asking, "What are the forces and factors which will

contribute to the failure of this project, and what forces will contribute to its success?" This results in 2 lists of forces, one positive and one negative. The beginning of such lists might look like this:

Should we carry out this campaign or not?

Forces contributing to its success (+)

1. The issue is of real concern to people in a wide spectrum of local groups.
2. We have good contacts with sympathetic people in the media.

Forces contributing to its failure (-)

1. The police department is extremely repressive and paranoid.
2. Local action groups aren't accustomed to really working with one another.

Looking at the 2 lists on a blackboard or wall chart, the group judges their relative weight on a mental seesaw to determine which set of forces is heavier. This involves not merely noting which list is longer, but generally deciding which set of factors the group feels carries the most total force. If the negatives outweigh the positives, the group tries to weaken or

remove some of the negatives and to add more positive factors. E.g., "We could hold a weekend

training session which would be planned and participated in by all local action groups that would be involved, to determine how well we all can really work together." Trying to change the overall balance may require an interim period of information-gathering before a final decision is reached. If the seesaw can be tipped in favor of the success of the project, the group is ready to proceed.

Much of the value of the force field analysis is in the shared thinking through of the factors to be put on the lists. The two lists, when completed and placed side-by-side, offer a wholistic perspective to an extent not often enough produced by a group considering a direct action campaign. It can be used for many purposes, of course: deciding whether or



not to publish a pamphlet, start a food co-op, take a new member into a community, or determine whether a particular type of campaign will be useful in dismantling the military-industrial-complex.

b. What Other Groups Are Doing. Contact various social change organizations: get their literature and talk with members.

c. See Other Sections of this Manual for Ideas. See especially Chapter VII, "The Macro-analysis Movement — What You Can Do., and the chapter, "Macro-analysis and Social Action."

5. Process Ideas for "Where Do We Go From Here?" It is extremely important for groups to spend at least one session at the end of their seminar considering their next steps. The following procedures may help.

a. Vision-Action Crystal Ball. This exercise helps groups to relate future visions to the development of social actions today.

1) Individually or in small groups predict how the world, nation and your own life might look ten years from now if present trends continue.

2) Share these briefly with the whole group.

3) Individually or in small groups write a description of your vision of the world, nation, local community or your personal life ten years from now if maximum success for positive change happens (be very optimistic but not impossibly unrealistic). It might be written as if it is a newspaper article at that time describing conditions.

4) Then write a scenario of events that lead up to the good society. What caused the changes? Be specific as possible. Emphasis is on the causes that brought about the good society, not so much of a description of the society itself. Try to make it believable.

5) What role did groups you're involved with play? What did you do? What did you do in the first year (i.e., the next year from today)? (This exercise can also be used for specific issues and shorter time periods such as the energy crisis over the next 5 years or U. S. support of dictatorships over the next 3 years or nuclear energy.)

b. Personal Sharing. In small groups of 2 or 3

people each, individuals share their hopes, plans, goals, for their own social change activities in the next 12 months. Do you hope the people in this macro-analysis seminar continue as a group? If so, what do you hope the group does next? If you would like to spend more time on social change, what barriers are in your way? What are softie ways you might overcome these barriers? Small groups report to the whole group.

c. Next Steps for the Group. While individuals are reporting their personal goals to the whole group (during the personal sharing exercise above), the recorder writes these on a wall chart. On another chart the recorder writes individuals' ideas of what the group as a whole might do. After individuals give their reports, the group focuses on the future of the macro group.

Even if the group chooses not to become an action group, it might decide to stay together to support individuals' actions in other groups they belong to or to provide a forum for ongoing analysis of current events and individuals' actions. Ideally the group should stay together either until it makes plans for action or until individuals feel clear about their personal directions.

E. VARIATIONS

The whole section above on how a macro-analysis seminar runs is presented not as a confining set of rules and regulations but as a description of what seems to work well and as a structure that many different groups can use, adapting and building on it to fit their own needs. Some of the many possible variations are described below.

a. From micro to macro: A seminar group already engaged in, or just beginning, a common social change project, may prefer to begin with readings directly related to that project. Care should be taken to select readings which cover a variety of points of view and put the problem in the context of the big picture. For example, a group working to convert General Electric from military to peaceful, useful work while demanding more worker control could start with a session or two using readings such as:

- G. E. annual report and other public relations literature
- government documents, especially congressional hearings, about G. E.'s military contracts and labor

relations.

- literature from The G. E. Project, 48 Inman St., Cambridge, MA 02139
- union literature.

Likewise, a group could begin with a special interest focus such as sexism, criminal justice, welfare rights, or stopping nuclear power plants. After a few sessions on this special interest, the group could proceed with the seminar as outlined in this manual, to discover how that problem is connected with others and fits into a larger analysis.

2. One book, all together: An advantage of having everybody read the same material is that a foundation of common knowledge is provided which helps people move forward in their learning as a group. People can take responsibility for reporting on different parts of the book so that the session can be done using the normal macro-analysis process. Participants might want to work out a combination of common readings and separate reports which bring in a variety of points of view.

3. Reorder the content: Some groups prefer to do the ecology section after the section on U. S. relations with the Third World. We put ecology first because there's some logic in looking at the physical and technological limitations to human existence before looking at political and economic problems; these limitations are the widest constraints on possible solutions to problems to be kept in mind. Other groups might want to spend more time building visions before getting into the analysis section.

4. Change the content: We've tried to provide readings that cover a broad range of material, offer a variety of points of view and come in some logical order, and we'd suggest major changes only after thoughtful consideration. We urge you, however, to bring in new materials such as the following:

- Readings that more adequately deal with the particular concerns of the group. Hopefully these concerns are raised in brainstorming sessions at the beginning of each topic area.
- Current newspaper and magazine articles that update existing reports.
- Literature from local social change groups, particularly if it relates a local problem to macro phenomena and calls for action.
- Literature such as statements of purpose of social change organizations in which members of the

seminar are interested.

See the chapter, "How to Organize A Seminar" for more ideas on adding new and relevant readings. **BEWARE:** There is a danger in adding so much new material that the group gets bogged down in the middle and never gets through to the end of the seminar which is the most exciting part. You might want to go once through the seminar, then return to special interest material in more depth. (See the chapter, "Issue Oriented Seminars.")

5. Change the process: For a group to keep functioning in an egalitarian and efficient way, some things seem vital: sharing leadership, equalizing participation, having everyone understanding and being comfortable with what's going on. Once you've gotten a feel for the basic processes, however, there's lots of opportunity for modification and creativity — good and new process ideas are emerging all the time. Groups in the past have tried typing up and duplicating reports for distribution, having potluck dinners before seminar meetings, spending Saturdays playing and getting to know each other, scrapping facilitation and time-keeping for a session to see how it feels, having individuals choose the time limits for their own reports, and dividing up into groups of three or four for social change discussion.

An example of a valuable experiment in changed process is the procedure used by a seminar in Kalamazoo, Michigan. Their experience may be useful to other groups. In the first hour or hour and a half normally reserved for reports and discussion they substituted an open discussion focused on a question that they chose the previous week. The question would be general enough so that most of the readings for that session would be relevant to it. If, at the end of the discussion time one or more persons felt that they had not had a chance to contribute from their reading, they would then give a short report. This style worked in the Kalamazoo group because the members accepted a self discipline that allowed equal participation. In groups where a few people tend to dominate discussion, the standard format should be more helpful.

IV. HOW TO ORGANIZE A SEMINAR

A. INTRODUCTION

This chapter is designed mainly for people who are definitely interested in macro-analysis and would like to begin a seminar, but are not sure how to deal with the practical problems of setting one up. The first step is to become familiar with the manual itself, so that you can explain to other people what macro-analysis is all about.

B. GETTING PEOPLE TOGETHER

If you are already in a group concerned with changing society in some way, for instance a peace, ecology or church group, a personal liberation group or community action project, try to interest them in doing a macro-analysis seminar. Stress the ways in which macro-analysis could be relevant and helpful to them, to give them a broader perspective; to help them decide exactly what they want to do and/or how to go about it; to overcome problems of feeling isolated, ineffective or insignificant; or to help them develop their own analysis of society and their role in it.

If the group is reluctant to take on the time commitment of a whole seminar, you might try building up interest gradually by using some of the ideas suggested in this manual in your regular meetings. The democratic group process ideas are easily applied to many situations and can do much to relieve frustration and increase effectiveness. Many of the techniques described in Chapter III can be helpful in developing and clarifying program ideas while building a "macro-analysis" perspective. If you are not in such a group, or if your group is too small or not interested, you will have to find enough people yourself. There are numerous ways of going about this:

- Approach people in any other local groups, such as church groups, Friends Meetings, women's and men's groups, local chapters of peace and social change organizations, and groups concerned with issues like housing, childcare, education, etc.
- Write to your local paper, your church or community paper, explaining what macro-analysis is and asking anyone interested to get in touch with you. Your local radio station might also be willing to help.
- Leaflet and/or put up posters in your local schools, university, churches, libraries and other likely places that have notice boards.
- Talk to people you know: at work, in your street, those you meet socially, and anyone else you come

across who might be interested.

- Do a demonstration "mini" macro-analysis seminar to acquaint people with the idea and build up interest. (For more information on how to do one, see Appendix B).

By the time you have tried some or all of these, you are likely to have discovered enough interest to get started. A seminar works best with eight to twelve participants, though six or seven will do fine if people attend regularly. It is usually best to aim for ten to fourteen starters and expect a few dropouts. If the group is much larger than that you should consider dividing into two seminars to give everybody a greater opportunity for participation.

C. PRACTICAL DETAILS

1. Recruitment. September is perhaps the best time to start a seminar since this is when people often make year-long time commitments. The optimum time to recruit people is either late the previous May or the first week in September. January is another good starting time. Keep in mind that many peace and social change organizations, women's and church groups plan their programs six months to a year in advance.

2. Preparation for the first meeting. Get the readings and the materials necessary for the seminar, keeping in mind that some literature orders can take up to six weeks to arrive. Arrange a time, date and place for the first meeting. It really helps the sessions to go well if you can meet somewhere congenial, where people can feel relaxed, and with facilities for hot drinks during the break. If possible, it is helpful to have someone who is familiar with the macro-analysis process to facilitate the first several meetings. This can be someone from the area who's been in a seminar before or perhaps a member of the macro-analysis collective, to help the group overcome the initial strangeness of the process and/or to break out of bad meeting habits. Though useful, this is not essential, and if no such person is available, just read carefully through the manual, particularly the sections on group process and on ideas for the initial meetings of a seminar.

3. Establishing common expectations. Everyone should be clear in advance about the commitments involved in doing a seminar: regular attendance for the duration (irregular attendance can be an even

more serious problem for group morale than dropping out); two or three hours of reading and preparation between meetings; shared leadership responsibilities.

It is particularly important for everyone to come to the first several meetings, since latecomers will find it difficult to become properly integrated into the group. You should also consider carefully the advantages and drawbacks of different length seminars and make a conscious decision about how long yours will last. The 12-week seminar, if conscientiously worked on by all participants, can give a fairly clear global and local perspective on current political, ecological and economic problems. Hopefully, this would help you think in terms of social change actions. Obviously the 24-week seminar is the ideal one because it will give you time to hear many more different viewpoints from radical to establishment, time to develop personal trust and loving concern in your group, time to think through your own perspective.

And through this time and closeness can come the ability to work out meaningful social change programs, to move toward changing your own life, and to do some education in the communities around you.

D. ENCOURAGEMENT

Organizing a seminar takes time, takes planning and takes persistence. You will undoubtedly run into snags, hassles and frustrations. But experience would indicate that it's worth it, and we would be delighted in help in any way that we can.

V. THE MACRO-ANALYSIS MOVEMENT -WHERE IT'S BEEN AND WHERE IT'S GOING

This section is out of date.

VI. THE PHILADELPHIA MACRO-ANALYSIS COLLECTIVE

This section is out of date.

VII. THE MACRO-ANALYSIS MOVEMENT:

WHAT YOU CAN DO

Macro-analysis seminars are designed so that small groups can start them without outside experts. If you are part of a group involved in social action, starting a seminar together can help to broaden your perspective and focus on appropriate action, taking into account the broad range of possibilities and weighing alternatives in light of new knowledge. If you are not already part of such a group, you can start a seminar with other interested people, and you may perhaps develop into an action group.

Once you have formed a group yourself, you can help get new seminars started by talking to other folks about macro-analysis, inviting people to visit and observe your seminar, giving introductory "raps" and "mini-macros" (see Appendix B) for new groups, and perhaps attending the first few meetings of a new group to help them get started. Conferences that members of your group may attend are good places to tell potentially interested people about macro-analysis.

You or your group could also act as a contact for your area so that people interested in finding out more about macro-analysis would be in touch with you. A group might decide to become another macro-analysis collective, either performing collective functions for your area or taking on specific jobs within the macro-analysis movement, and perhaps joining the Movement for a New Society. At this writing, there is such a collective in the process of formation in Albany, New York.

Communication is also important. Different groups develop new ideas which work well, and have suggestions for new readings, improvements in the seminars which other groups can use and which can be incorporated in later versions of the manual. Send these ideas along for inclusion in the newsletter so we can all benefit from each other's experiences.

VIII. MACRO-ANALYSIS At The UNIVERSITY

Macro-analysis seminars of various shapes and sizes are spreading rapidly in university settings. They have been started at Stanford, Colgate, Ann Arbor, Kalamazoo, Earlham and at a number of other institutions and counter institutions. Macro-analysis

combines a radical process with radical information, though these strengths create both challenges and problems for traditional education. Breaking down the student-teacher relationship may be accomplished in form through the macro-analysis process, but the idea of needing an "expert" may be a more difficult mindset to overcome. The notion of combining learning with taking action also creates some conflicts in university settings. Students often have a problem thinking in terms of action because of their short-term commitment to the class and often to the community in which they live.

Different forms of macro-analysis have been developed for differing needs of students and profs. Many seminars have been initiated by students through "experimental colleges" and "free universities," while others have been done with the professor as convenor and with required papers. When seminars have been done for credit, some participants have found that the grading process, in which a teacher evaluates a student, conflicts with the macro-analysis process in which all participants are equals. A non-graded or pass/fail system might be preferable, but if grades are necessary, self-evaluation and grading may be an acceptable solution.

In some seminars university groups have used the macro-analysis process while incorporating new readings. Others have taken the seminar readings and incorporated them into the normal classroom situation. One professor restructured his seminar to include a section on diagnosis of societal problems including the participant's relation to the problem (for instance, class and social background). This helped participants get a clearer understanding of the differences that arose between people in the seminar. Another seminar was held by a mixed group of students, professors, and townspeople. This brought some good sharing between "town" and "gown" as well as a broader perspective on social change issues.

IX. MACRO-ANALYSIS And SOCIAL ACTION

A. THE NEED For ACTION

In the introduction we stressed that macro-analysis is not an end in itself, but a means for people to take actions: actions to take charge of their own lives, and

to bring about a just, democratic and safe world. The German sociologist Max Weber pointed out at the turn of the century that throughout history human societies have had extreme maldistribution of political power, of economic resources and social status. Most of the wealth, resources and power went to the relatively few people who also dominated the institutions and decision-making of the society. Virtually every reversal of this balance, every gain in human decency, justice and democracy, has been won through the efforts of people taking power through revolts, revolutions, strikes, noncooperation and other direct actions, violent and nonviolent. It is clear, however, that the many successes have failed to reverse the historical social imbalances. Not only is the gap between rich and poor widening and are the numbers of poor and hungry increasing, but the power of a super-rich minority has become more concentrated and controls ever larger sections of the world. Moreover, their pursuit of their personal interests through Industrial Growth is producing unprecedented ecological problems that threaten the future of life on this planet. Consequently, it is more imperative today than at any previous time that people act to change the balance of power and mainstream course of the human condition.

B. SOME EXAMPLES OF ACTUAL FOLLOW-UP ACTIVITIES By MACRO-ANALYSIS SEMINARS

1. The macro-analysis manual and the seminar movement have evolved from the early macro-analysis seminars.
2. One of the early seminars started the campaign which prevented American ports from shipping materials to support Pakistan in its war against Bangladesh in 1971.
3. Seminar participants were shown to be social activists during the crisis at Wounded Knee in 1974. When three members of the Philadelphia Macro-analysis Collective worked with the National Council of Churches to establish a non-violent intervention force between the AIM Indians and the government forces then threatening an Attica-like attack, they counted about a dozen of the 50 people in the intervention force who were then involved in macro-analysis seminars.
4. Many participants have started new seminars for

other people and groups, as in Washington, D. C.; New York City; Grand Rapids and Ann Arbor, MI; Pittsburgh; and Eugene, Oregon.

5. As a result of being in a macro-analysis seminar people are increasingly involved in opposition to atomic energy plants. A particularly active campaign was begun in Portland, Oregon, during the Summer of 1974 which included a 100-mile march to a plant site with leafleting, public meetings and much publicity. 6. A Palo Alto, California, seminar, with help from the American Friends Service Committee, wrote a manual on simple living entitled, "Taking Charge." It helps people relate worldwide political, economic and ecological conditions to their own consumptive life style, and reduce their consumption to more equitable levels. The booklet has been adopted as a reading in the macro-analysis seminars.

7. A New York State macro seminar group meets twice a week: once to hold their seminar and once to do some kind of nonviolent action.

8. Many people have changed their lifestyles and eating habits, quit oppressive jobs, and now work more intensely for social change because of their participation in macro-analysis seminars.

C. SOME TYPES OF FOLLOW-UP ACTIVITIES YOUR MACRO-ANALYSIS SEMINAR MIGHT CONSIDER

1. Start New Seminars. Help organizations with which you are involved to convene macro-analysis seminars, or convene a macro-analysis seminar for your friends and neighbors who may be looking for new ways to become involved in social action. This is a very important action for social change, since seminars are spread primarily through this kind of multiplication. The seminar might also be modified to appeal to specific groups; e.g., high school students, minority groups, occupational groups, etc. Ideally each macro seminar should generate two new seminars.

2. Research-Study-Action Projects. Some groups may choose a broad topic such as ecology, energy, or imperialism for more in-depth study before getting involved in specific social action. Others may be ready to begin an action project on a specific problem and incorporate ongoing research and study into their campaign plans. Many action groups, such

as anti-B-1 Bomber and nuclear energy opposition groups began with issue-oriented seminars in which they developed a better analysis, vision, strategy and action ideas on their concerns before launching too far into social action campaigns. (See the chapter on "Issue Oriented Seminars") The process and methodology of macro seminars are useful to such groups. The study-action group might also be oriented around creating an economic or political alternative to an oppressive structure.

3. Work With an Organization. Seminar members might focus on groups to which they already belong, or join with a good existing social change group. They can examine the principles and program of the group from a macro perspective and assist in developing analysis, vision and strategy for change as well as action programs for the organization.

X. ISSUE-ORIENTED SEMINARS

A. INTRODUCTION

The issue oriented seminar gives a group an opportunity to focus in more depth on a specific subject using the macro-analysis perspective and group process tools. It can be used at the end of a regular 24 or 12 week seminar for further study of a particular issue, in preparation for action in that area, or by existing action groups needing background for developing a campaign. There are several advantages in going through a regular seminar first:

- It gives a group a common background of thinking in analysis, vision, and strategy.
- It provides grounding in the big picture of social problems so that a specific issue can be seen in a broader context.
- It helps people avoid being trapped by short-sighted or tunnel-visioned solutions.
- It provides experience in functioning together that can make groups more democratic, meetings more efficient and enjoyable, and actions that grow out of it more effective.

There will be some situations, however, perhaps with action groups that are already functioning and operating under time pressure, in which it makes sense to start out immediately with an issue-oriented seminar. But it is particularly important for these groups to start out with some readings that provide a big picture perspective before getting to their own issue.

B. CHOOSING A SUBJECT

There are infinite possibilities — any report in the seminar could be expanded into months of study. But there's no need to be arbitrary. Below are several questions to ask in making the decision:

- Is it something that's important to the people involved? More than just a theoretical exercise?
- Can the learning be applied to your daily life?
- Is it an issue that's facing people in your area? Is it something that can be organized around?

If you're still having trouble choosing, pick several likely issues, construct web charts or force field analyses to relate them to the rest of society and brainstorm questions for research. This might help raise the potential or drawbacks of different issues.

C. SETTING UP THE SEMINAR FORMAT

Keep in mind the general macro process — wide participation in information-giving, egalitarian group process, inclusion of vision, strategy and action thinking as well as analysis. (If you haven't done so already, read the chapter, “How To Organize A Seminar.) A possible format to build on is suggested below:

2 sessions - introduction: choosing the subject; grounding in where people are coming from, through personal oppressions, personal sharing of goals, etc.; choosing readings to provide broad perspective and analysis of the issue.

3 sessions — reports and discussion on that material.

2 sessions — reports and discussion on visions and vision building relating to that issue.

2 sessions — strategy & action: readings such as the “Direct Action Mini-Manual”; brainstorming questions; strategy games; building a possible campaign. (For more vision, strategy and action ideas, see the chapters: “The Macro-Analysis Movement: What You Can Do,” and “Macro-Analysis and Social Action”.)

Consider starting an action around an issue as you are studying it; getting involved in action raises a lot of vital questions to study, while studying suggests different approaches to action.

XI. READING MATERIALS

Dated material deleted.

APPENDIX A: ANNOTATED BIBLIOGRAPHY

Dated material deleted.

APPENDIX B: HOW TO DO A "MINI-MACRO"

A "mini-macro" is a one-session demonstration macro-analysis seminar intended to introduce people to macro-analysis content and process.

A. AGENDA

An agenda for a 2 1/2 - 3 hour mini-macro might look like this;

Personal introductions (if the group members do not already know each other)	5
Excitement sharing (introductions and excitement sharing can be combined)	5
Agenda Review	5
Introduction of macro-analysis by the facilitator	15
Distribute articles for reports	5
Reading time	20
Reports and discussion	35 - 50
Break	10
Relating material to social change action	35 - 50
Discussion of macro - questions and answers	15
Evaluation	5

B. PROCESS

Most of these agenda items are handled exactly as they are in a beginning or regular seminar session.

It has been our experience that groups doing a mini-macro often do not have an opportunity before the session to read articles to report on. Therefore, we schedule reading time during the session. If a group can do the readings beforehand, this should be omitted.

Reading materials can be distributed so that each person reads a different article (although there probably would not be time for everyone to do a report). However, some of us have found it more effective to use just four or five articles, so that each article is read by at least two people. One person would give the report and others who have read the

same article can add to it. Be sure to keep to time limits on the reports and urge people to report on the points in the articles which were important to them rather than trying to summarize the article.

Reading materials which present a subject in relation to the broad perspective should be chosen.

C. POSSIBLE READINGS

Dated material deleted.

Throughout a mini-macro it is important to keep in mind its demonstration nature and be explicit about this with the group. Process is perhaps even more important than content in this situation, since the subject matter is often arbitrary. Special attention should be paid to equal participation, time limits and explaining why each agenda item is being done. Issues about process should be raised during evaluation.

APPENDIX C: UNDERLYING PRINCIPLES OF MACRO-ANALYSIS

Because the principles, values, and assumptions that underlie macro-analysis are scattered throughout this manual, and some are only stated implicitly, we want to bring them all together in one place and make them explicit.

In addition to making these principles clear, this appendix should be valuable for several other reasons. It should help seminar conveners and participants make changes if they want to (1) agree that a certain principle is good and innovate in how to apply it; (2) lay aside a principle and develop an alternative and practical ways of implementing it; or (3) incorporate new principles and ways of implementing them. All of these are fine as long as the innovators are clear about what they are doing. It is important to be really familiar with the various procedures and techniques and the part they play in implementing the guiding principles before trying to change them.

Lastly, while we're pleased that an extremely diverse range of individuals and groups have found some particular dimension of macro-analysis to be of use (e.g., the bibliography, group process suggestions, or the study-to-action procedures), we hope that a

familiarity with these underlying principles will enable users of the manual to decide for themselves whether what they're doing is really macro-analysis or whether it is different enough to be better described as something else.

All of this is not to discourage creativity. This appendix is intended to help folks understand the functions played by various topics, procedures, etc., and the probable effect of dropping or changing them, so as to be in a better position to decide what changes to make. Inadequately thought-out changes can leave a seminar group seriously disoriented or damage its morale. Although that kind of learning can be valuable, there will be many instances when we can build on the experience of previous seminars instead of repeating it.

These principles are very much open to change and expansion. The entire macro-analysis process is always experimental, changing in response to the cumulative experience of more than 200 seminars in the past three years. An example of change is the increasingly apparent importance of seminar groups encouraging a positive, hopeful, mutually self-affirming and trusting attitude among participants. Why? Because a major goal of macro-analysis is helping people become more effective social change agents, and people who have become seriously depressed by concentrating on a "hard-headed" analysis of the "hopeless" world situation are not likely to accomplish that goal.

Here, then, are the principles which, to date, have been important in defining what a macro-analysis seminar is. Following each principle are the reasons it is considered important, and a description of the procedures useful in implementing it.

A. GROUP PROCESS

1. The maintenance of participatory democracy in all the activities of the seminar group is vital. This is so for many reasons, two very important ones being (1) participatory democracy is a crucial part of our vision of a better society, and we will best achieve that by practicing it now at every possible opportunity; and (2) the evidence of many macro seminars, especially when contrasted with standard high school and college learning situations, is that people learn faster and more effectively, and are more likely to move on to social change applications of their learning, when

they are in charge of the learning situation.

Participatory democracy is maintained primarily through procedures that encourage (1) equal participation in the seminar, and (2) equal sharing within the group of the power and information necessary for decision-making. Equal participation is aided by: everyone's ownership of, and familiarity with, the macro manual; regular rotation of the role of facilitator; and an agenda which is on a large sheet of paper in view of everyone and which is reviewed each meeting and open to changes suggested by any participant. Procedures encouraging equal participation include: several occasions on which the person speaking is not to be interrupted, including report giving, brain-storming, and "think and listen"; and the availability of exercises to raise the consciousness of people who tend to speak too frequently (e.g., giving up one of a small number of allotted matches each time one speaks, and not being permitted to speak when one's matches are gone); the reports format in which each person has the opportunity to contribute information; and agenda items like excitement sharing which include everyone.

2. Participants need to get to know each other more deeply than just in the limited role of co-learners. If group members come to trust and appreciate each other more and more as the seminar goes on, the seminar will be a more enjoyable experience; the group will come to mean more to each participant; more effective learning will occur, because people will feel trustful enough of the group to share ideas they aren't really sure about; participants are more likely to develop social action plans that will really be meaningful and implementable; and the quality of meetings will improve, because everyone will really care about giving good reports, being an alert facilitator, timekeeper, etc.

Procedures which encourage this deepening level of trust include the values clarification exercises and other structured sharing in the introductory sessions of the seminar; excitement sharing, and occasional extended excitement sharing; potluck meals together, etc. (See Appendix E on community building.)

3. All of us can develop a kind of learning/teaching experience that is empowering to us because we will grow in our reliance on and respect for our ability both to think clearly and to successfully tackle

problems, rather than concluding that only the "experts" know enough to act on these issues. This principle breaks down into two more specific ones:

3A Each group knows best what its own unique needs are. Repeatedly throughout the manual options are presented for alternative ways to deal with a specific topic, situation, need, etc. Each group should assess its own needs, and then determine how best to meet them in the context of the overall seminar structure.

3B Each group needs to keep doing the things that will build a solid, authentic sense of achievement, and the things that will help it recognize and appreciate what it is achieving. Procedures important in producing this sense of achievement include: (a) Careful adherence to suggested time limits. If each report is finished on time, there will be time in the session to relate new information to social change, and the session will finish on time. These achievements in turn lead to finishing topics as expected, creating an ongoing sense of momentum and achievement. If reports are repeatedly too long, sessions will run overtime, etc., and a sense of failure can easily set in. (b) Sensitivity in judging how much time is worth allotting to completely open-ended discussion. Participants in many seminars have found it frustrating and unproductive to discuss at length points for which documenting information is not at hand. Similarly, it can be very unsatisfying to get off on tangents and not end up where you wanted to be. (c) Being careful to allow significant amounts of time for relating information to social change. This may seem unimportant if action ideas generated aren't acted on immediately, but is in fact valuable first because participants will usually take these ideas back into their own lives, and into other groups they're involved in, e.g., ecology, peace, social justice. Secondly, generating ideas for social change and reviewing them periodically reminds the group of all the things that could be done; this is an important counter-balance to the depressing nature of much of the information the reports bring to light. This review of action ideas also reminds the group how much it has accomplished, (d) Sensitivity in making efficient use of overall session time, but not overburdening the group. Work toward finding your own group's balance between the amount of information input and discussion that feels positive and exciting, and the amount that feels too intense and overwhelming.

4. Doing enjoyable, energizing things to help keep group morale and energy level high is very important. Precisely because macro seminars have a very serious purpose we need energy from many sources. One is the attainment and appreciation of solid achievement described above; another is the combination of excitement sharing, singing, stretches, and active games which can be inserted at low-energy points in a seminar session. These raise our energy level for more creative work, release tension and help us to start implementing now a vision of a society in which people enjoy each other through work and play.

5. Regular carrying out of effective evaluations. This principle is placed at the end of the group process section because in some ways it encompasses all the previous principles. An evaluation that is both frank and honest, and at the same time sensitive and supportive of seminar participants, is a crucial mechanism for sharing everyone's assessment of how well things are going in all the previous areas, and making use of the collective wisdom of the group in making improvements for the future. It is the major opportunity to implement the process of molding the seminar structure to meet the group's particular needs; and to strengthen group trust and increase energy by reflecting on things that went well.

B. TOPICS

6. Maintenance of the cumulative nature of the information shared in the seminar. This is important for two major reasons. First, the study of a set of topics which have been arranged to stress their inter-relatedness helps people build a sense of things falling into place which the study of a random series of topics usually doesn't produce. This excitement helps maintain a high level of enthusiasm about the seminar. Secondly, the topics are arranged logically in terms of the constraints they put upon possible solutions to the problems. Thus it is important to discuss ecology first, because the limits of the physical world are the widest and most final ones to be kept in mind. So a seminar group that feels a need to change the order of, add, or delete topics should try to assess the probable effect of the change on the cumulative nature of the seminar.

7. Subtopics studied are geared to action. Action for social change is, of course, the major purpose of

macro-analysis seminars. New subtopics which a group is considering investigating should be assessed with the goal of determining how their study will strengthen efforts for social change.

C. READINGS

8. An emphasis on readings, both those in the manual and new ones added by groups, that go to the roots of problems. The vast majority of readings included advocate fundamental social change in our political and economic systems. The readings chosen are biased this way for two reasons: first, this fundamental change perspective is one which is usually not well known, whereas we are all constantly immersed, via the various media, in various shorter range reform arguments as well as arguments denying that the things we study are problems at all. Secondly, the case for fundamental change is a sound one, with which social change activists should be familiar for many reasons stated over and over again throughout the manual. Participants may want to include more examples of other viewpoints so that several perspectives can be examined side-by-side.

9. At least some of the new readings a group introduces on any subtopic should include new knowledge (readings which go to the roots of problems); proposed values or guidelines with which to approach the subject; proposals for solutions', and ideas about strategy for making the solutions happen. "Going to the roots of a problem" means raising questions about what is really necessary to solve the problem, and not stopping short of that because of vested interests which would be threatened if a true resolution of the problem came about.

10. Readings should go deeply enough into each subtopic to point to at least some links between ostensibly different topics.

D. ACTION

11. A small group of people, such as the participants in a macro-analysis seminar, can undertake meaningful and successful social action toward the resolution of some of the problems confronted.

12. The success of a seminar should be evaluated primarily on the basis of its influence on our actions for social change and on our personal lives. As

suggested earlier, this can take several forms besides that of the seminar group deciding to do an action project together. These can include personal lifestyle changes, the introduction of new ideas to other social change groups, organizing new seminars, and other ideas mentioned in Chapter X of the manual.

13. We are all victims of the problems we are studying, not altruistic social reformers working on someone else's problems. This should be kept in mind as we consider how to tackle problems and work toward solutions. In almost all cases, some study and reflection indicate that these problems affect us personally and are not just abstract subjects. The better we understand that, and look upon our action as the opportunity to improve the quality of our own lives, the more strength we will have to draw on in the struggle.

APPENDIX D: EMPOWERMENT— SOME THEORY and TOOLS

A. INTRODUCTION

We have been very successful in the macro-analysis movement in finding ways of taking power over our own learning process, and this manual has been helpful in providing specific information and tools that enable groups of people to do that. We have been less successful, however, in providing ways to help people take the leap from reflection to action. While ideally the seminars provide people with the information they need to take action to change their environment, in practice many people end up feeling more knowledgeable, but frustrated, inadequate and even less powerful as a result.

There are some broad historical reasons why less direct action is coming out of seminars these days. Two factors present during the early seminars' years and no longer present seem to be relevant. The first is that the large size and cohesion of the civil rights and anti-war movement of the late sixties provided a secure base from which to act. Many people who didn't usually think in terms of nonviolent direct action grew brave as the intensity of the effort mounted and were able to join in direct action campaigns. The second is that both movements were on high visibility issues and were working toward goals that were concrete and easily understandable, at least on a superficial level. Since then, the issues

have multiplied and become more diffuse and hard to dramatize. Consequently many people are now discouraged and inactive who had previously been swept along with the tide.

But the issue is a larger one. The enormity of the changes needed at the social level makes it hard for us to relate to them no matter how clearly focused. And while we can see and begin to act on the personal changes that need to happen, we tend when we evaluate the seminar to discount those changes, to apologize for their insignificance, and to emphasize instead all the things that didn't happen. Clearly, we need to develop a more balanced perspective on action—both to recognize the value of personal change as a necessary and legitimate part of social change, and to understand the obstacles that stand in the way of taking action against societal evils. Then, rather than feeling guilty, we can fully appreciate the action that does come out of seminars and build on that experience to do even better.

What can be said in this manual that will help people to do that, to take control of the information and come out feeling more empowered than when they went in? The Philadelphia Macro-Analysis Collective spent the thinking time of our weekly meetings during the winter and spring of 1975 working toward an answer to that question.

We started out with ourselves—thinking about what motivates us to take action in the first place, what we need to be able to take charge of difficult situations, how we approach making the changes that we want to make. It was exciting to get that kind of immediate personal grounding. It taught us a great deal about the most basic elements of empowerment and helped to make clear the kinds of things that seminar participants could do to act more effectively on the information they receive. This appendix is a synthesis of some of those insights. Section B expands on the general theory of empowerment; Section C includes specific tools and things people can do in seminars in this area; and Section D mentions some resources that might be helpful.

B. THEORY OF EMPOWERMENT

The most fundamental way of taking power over the information in a macro-analysis seminar is to integrate it into our own life experience, to see how we fit into that big picture. We are learning that the

most lasting social change comes in areas where we have not only a sound intellectual analysis of the situation but also some personal interest or concern—where the change really makes a difference to us. One macro seminar at the University of Michigan put together an additional section for the seminar on this topic which they introduced with the following:

"Each of us is essential to macro-analysis. Our own personal situation and perspective has definite implications for how we define and carry out personal and social change. Individual interests and their collective bases are major ingredients in understanding and developing goals for change. A major part of this process is understanding where we have been and how this affects where we want to go. Each of us is a product of our own history, and factors such as race, sex, ideology, class, and ethnicity have an influence on who we are. Personal and collective exploration of our social roots is a means to determine our own and other seminar members' self-interest in relationship to social change."

We also need to have a "macro" perspective on power, to understand how it is presently distributed and how that can be changed. We have come to take our powerlessness very much for granted in this society. We often forget that there is an alternative. Yet the power of nearly any system comes ultimately from people's willingness to put up with it—to recognize its authority, obey its laws, respect its expertise, subordinate their own opinions, preferences, and priorities to what they perceive to be the demands of the larger group (though in many systems, those demands are created by a powerful elite and are not in the real interests of the majority). This willingness to relinquish power can be developed and maintained in many ways—by threat of force, by an absence of visible alternatives, by the myth that participation in decision-making presently exists, by the myth of expertise that keeps us from challenging people in positions of authority, by creation of a sense of individual powerlessness.

Our power over our own lives and our sense of our own worth are diminished in other ways by the political and economic system. A profitable and expansive market economy requires the creation of artificial needs for goods, which distorts our values and obstructs our ability to recognize and meet real human needs. Advertising, in order to increase sales,

drums home the message that we're not good enough as we are. Our sense of isolation and alienation is fostered by the atmosphere of competition and divisiveness in which no one can be trusted, one person can gain success or privilege only at the expense of another, and a feeling of self-worth is acquired by having somebody else to look down on.

All of these ways of maintaining power, profit and privilege are threatened when people begin to discover that they can take charge of their lives—that they can love and be loved for who they are, that they know what they really need, that they are smart, capable of understanding, making good decisions, taking responsibility, and following through with action. Since our system is inherently irrational in terms of meeting human needs, any effectively loving and rational person in this society would have to end up being a revolutionary. Reclaiming our own power and our own humanity, therefore, whenever and wherever we can, and helping others to do the same, is basic to any other social change work that we do. We are all at different stages of being able to take charge of our personal or political world. But whether it is helping a meeting to function democratically, or responding to higher prices by organizing a food co-op, or occupying the site of a nuclear power plant to prevent it from being built, all are important to make a next step possible. Any step, no matter how small, that helps us develop a mind-set of being able to act on situations instead of reacting to them significantly increases our ability to participate in and even organize efforts to bring about social change on a larger scale. Through that sense of empowerment we can begin to relearn and indeed invent the tools for developing the self-reliance and the support that are needed in the struggle to transform society.

C. TOOLS

The tools listed below are ones we in the Philadelphia Macro-Analysis Collective have created, borrowed and adapted to use in our own thinking about empowerment, and have found helpful enough to be worth sharing.

1. **Sharing Thinking.** Often just the simple process of taking time in a group for each person to think about an issue, then share that thinking, can generate a wealth of insights and information and exciting new ideas. It seems a particularly good way of applying

our own experience to larger issues and making new connections between them. This "think and listen" process described below can be used with four to twelve people, and time for each step can be adjusted according to the overall time available and the number of people in the group. Following the description is a list of topics that lend themselves to thinking about empowerment.

a. A particular issue is chosen which everyone focuses on. People in the group spend time thinking by themselves with pen and paper (this time can be taken either before or during the meeting). **OPTION:** Divide in twos and have one person think aloud for a designated amount of time while the other listens silently, maybe taking notes for the person who is thinking, then reverse roles. The attention of another person can stimulate new thinking, and the process can help people to organize and articulate the important points before sharing them with the group. Not having any feedback from the listener is important in creating a safe environment just for thinking.

b. After the designated amount of time, people return to the group prepared to share their thinking. The amount of time available for this step is divided equally among each of the participants. Each individual shares her/his thinking with the group with a short time at the end for clarifying questions. (This is also a good process tool for groups that are having difficulties with unequal participation.)

c. Time should be set aside at the end for group discussion. Finding common threads in people's sharing and isolating important factors helps to incorporate the personal thinking into group thinking.

Suggested topics:

a. Growing up. Realizing that people's values and their understanding of their role in society are greatly influenced by experiences which they had while growing up, exploring some of this past can help illuminate the present situation. Some questions that might be useful to think about are: When you were young who did you feel superior to? Who did you feel inferior to? What were you expected to do or be when you grew up? How did you react to those expectations? Where did your motivation for social change come from?

b. Taking charge. The purpose of this exercise is to

isolate factors which help people to take action, and factors which hold them back. During the thinking time, each person thinks of times or situations in which they were able to take action, make changes, or feel in control of a difficult situation (standing up to somebody, challenging authority, changing jobs, getting a group to do something, making a stand, altering lifestyle, etc.), and think of the factors which enabled them to take that action. The process can be repeated with people thinking about the times when it was hard to take action and the factors involved in that. With a list of the variety of factors that help and hinder in making changes, the group can begin to get a broader perspective on the most basic things that we need in order to make any kind of change.

c. Strategy. Having everyone in the seminar write their own strategy for large scale social change really encourages people to do some broad thinking. This tool can help people to look carefully at what they are doing and how it fits in with their strategy for social change. A helpful way of thinking about it is to project into the future: "By the year 2000 we are living in the kind of society that we would like to see. What were the steps that were necessary to bring that about?" (or choose a shorter time span and a more limited goal). Enough thinking is required for this that preparation is probably best done before the meeting.

2. Sharing Success Stories. Looking at the experience of people who have successfully managed to bring about changes can be an encouragement to thinking about taking action. Personal experiences of successful action are also very good to share.

3. Brainstorming Reasons Why It's All Hopeless. The purpose of this exercise is to air the feelings of hopelessness that often keep people from taking action; to recognize the existence of those feelings and deal with them openly instead of thinking they shouldn't be there or pretending they aren't. The group starts by brainstorming all the reasons why it feels hopeless (either a specific action, or social change in general), then picks one or more of those reasons and figures out specific things that can be done to overcome that sense of hopelessness.

4. Problem-solving. A good way to gain experience in finding solutions to problems and acting on them is to practice. Below are two different approaches to problem solving that individuals and groups involved

in social change have found helpful.

a. Group problem solving. Bring in some practical problems to solve in the second half of the seminar session—either a situation an individual is facing or a local issue that needs dealing with. Have one person introduce the problem and another one facilitate and record. Start with the first person clearly stating the problem, with a few sentences of history and any solutions that have already been tried. Then have the group brainstorm approaches to solutions (a good way of surfacing really creative possibilities is to phrase them in terms of "goal-wishes"—"I wish that..." "How could we...?"). After about five minutes, the person who introduced the problem picks one of those ideas (or combines several) to work on further, starting out by saying three positive things about it, then one area that needs more thought. The group then brainstorms on that area and the process is repeated until the time is up (about a half hour is good) and/or the person has a clear idea of possible next steps in working toward a solution. Important elements in this style of problem solving are quickness, unfettered creativity, enthusiasm, and building on positive ideas.

b. Individual problem solving. This is an exercise to help people think in an organized and concrete way about strategy for acting on a particular issue—what the present situation is, what the desired one would be, what things stand in the way of that happening, and what steps can be taken to overcome those blocks. The format outlined below can help people organize that information. The issue can range from personal goals (where my life is now and where I'd like it to be in a year) to strategies for a campaign someone is involved with. A good way to use this exercise in a seminar is to introduce it, then have each person work individually for about; half an hour, then gather together, either in small groups or as a whole, to share insights.

APPENDIX E: MORE RESOURCES

This appendix is intended to better help groups in different situations to tailor the macro-analysis experience to their own needs. Aside from the specific issues that people might want to study (mentioned in the body of the manual), we've thought of five areas which different groups might be feeling special needs to spend time focusing on: A) how to

build community and support within a group; B) how to work more effectively in groups; C) how to develop skills in personal growth; D) how to do direct action; and E) how to research a local community. For each of these areas we suggest: 1) how you might tell whether that is a need of your group (just in case you don't already know); 2) some ideas of things you might do; 3) other resources.

A. COMMUNITY BUILDING

For a good group (either this macro group or another you're involved in) with potential for doing all sorts of good things, but one in which people don't know each other well enough or don't feel cohesive enough to function well together. An important reason why many groups find it hard to move from study to action is this sense of distance and lack of enough trust—spending some time developing that sense of community may, therefore, be very vital and basic social change work.

Ideas and tools:

- Spend more time on the kinds of things suggested for the introductory sessions of a seminar.
- Share on different questions like childhood memories, reactions to injustice, feelings of oppression, the origin of your motivation for social change, etc. (Think of the appropriate ones for your group—and make the questions as specific as possible.) A good format to use is the "think and listen" in which time is evenly divided among all the participants (it can be done in the whole group or in several smaller ones, or even in pairs) and each person thinks out loud on that subject for the duration of the time (2-5 minutes, usually) while the other(s) listens. It is particularly important that the listener(s) do just that, and not comment on the thinking, interject personal experiences, initiate discussion, or even ask questions. This helps establish an atmosphere of safety where people can feel free to share things that may be too personal, tentative, seemingly unimportant, or otherwise scary to come out in regular discussion.
- Do other things together—potluck suppers; outings; celebrations with singing, dancing, and sharing things you've created; co-operative games during meeting breaks; shopping? childcare? other? (brainstorm the possibilities). Expand the levels on which you interact with and know each other.
- Rotate meetings among different houses to get more of a feel for what each others' lives are like.

- Spend time regularly appreciating each other (like after excitement sharing, tell something you particularly like about the person on your left). Most of us find this awkward to do because it's embarrassing and because we are so conditioned to look for faults, to put ourselves and everybody else down. As a result, lots of things we really like about people go unsaid and everybody's sense of confidence and self-worth is needlessly diminished. It's exciting to see the dynamic reversed as people begin building on the positive.
- Approach conflicts within the group as a challenge and an opportunity for growth. Practice conflict resolution skills.
- Do group problem solving—like each week spend half an hour applying your accumulated wisdom to a practical problem of a different member of the group (see Appendix C, section on Tools).
- Take some time at the end of each meeting to share personal goals for the coming week, then report back on them.
- Share visions of community.
- Think of things you would like to be able to do personally, but can't for lack of support—see if others can help.
- Do self-estimation (good for ongoing groups where trust level is already fairly high, as a way of getting thoughtful feedback on individuals in relation to the group). Each person takes some time to tell what they see as their strengths in that group and ways in which they would like to grow. Others then have the opportunity to respond, using the same format. Careful phrasing of the second part ("A way that I would wish for you to grow...") is particularly important if people are to really hear criticism. It's also helpful to allow some quiet time at the beginning of each self-estimation so that people can think out what they want to say.

B. GROUP PROCESS

For a group that is having trouble functioning effectively, wants to develop further its-members' skills in group process, or wants to think about how to apply what its members know about groups to other groups of which they are a part. Some common problems are: interrupting; people not listening when others are talking but rather thinking of what they want to say next; no space between comments so that people don't have time to think and have to compete to get a word in edgewise; unequal participation (some people—often men in this culture—talking a lot

and others hardly saying anything); authoritarian facilitation; dragginess; unfocused discussion. Probably every group faces some of these problems at one time or another. What is important is to realize that they do not have to be allowed to continue, but that there are things that can be done to deal with them and improve the overall functioning of the group.

Ideas and tools:

1. Sometimes the exact problem in a group is not clear and the first task is to identify the problem(s). One possible way to go about this is to:

- Have each person share 1) ways in which they feel good about the group, 2) problems they see, and if possible, 3) suggestions for improvement. List them in three columns on a big sheet of newsprint, be as specific as possible about where the problems lie.
- Brainstorm additional possible solutions and list them on column 3.

- Examine the possible solutions and decide on which ones to implement. Make specific plans for when and how to do it and who will take responsibility. (This is not unlike the problem/solution/project tool suggested for relating the seminar readings to social change action.)

A good general principle to keep in mind in dealing with group process problems—and lots of other problems, too—is to build on the positive things about the group. (That's why in the process described above we suggest that each person start by saying good things.) There are two reasons for this:

- Our society tends to look at things negatively, to be quick to criticize and hesitant to praise, and if we are going to build a more positive society, we need to begin now to recognize, state and reinforce positive things. We're not accustomed to looking for these things and stating them, so it may feel awkward at first, but it can rapidly become a natural and joyous way of responding to the world around us.
- It works! A session which is focused on negatives quickly becomes depressing and discouraging, and leaves people feeling helpless about finding solutions. It may also give a false picture of the situation, making it look totally bad when, in reality, there are many positives which can be built on and specific areas which need improvement. Beginning with good things helps to put the problems that exist in their proper perspective within the overall functioning of the group and to build a positive tone where people will feel empowered to find solutions to the problems. (A good discipline in discussion in

general might be always to say something positive about an idea before criticizing it.)

A group which continues to have difficulty after trying to work out their problems may want to have an outside observer attend one or more meetings to give the group feedback and participate in a problem solving session. A "group process expert" is not necessary. Any thoughtful and observant person with a fresh perspective and some knowledge of how groups function can be immensely helpful.

Regular, full use of the evaluation process can help in dealing with problems before they become major, and in checking on changes a group has agreed on to see if they are having the desired result.

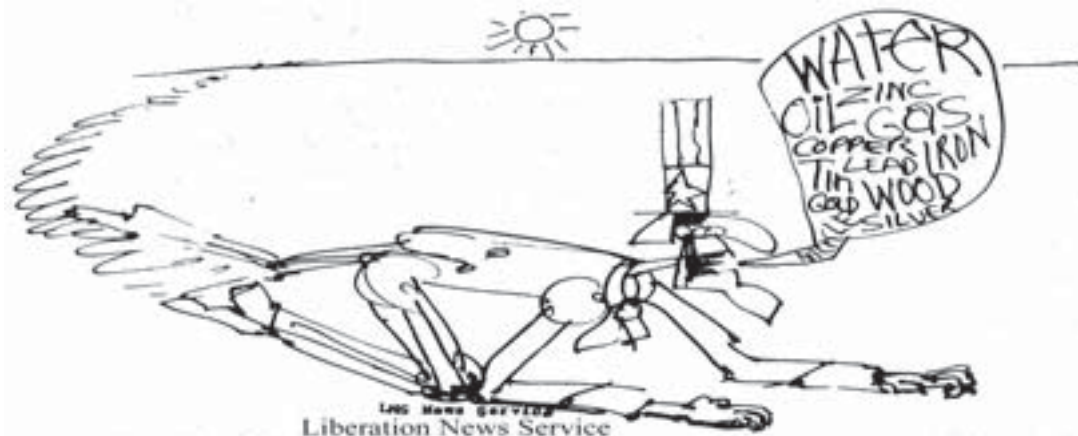
2. More specific suggestions for dealing with some of the above mentioned problems follow:

- Listening exercises can help people focus on what has just been said. Before responding to a person, you echo back what you heard that person say; e.g., "I heard you say that..." You do not go on to make your own point until the previous speaker is satisfied that s/he has been accurately heard.
- Unequal participation is often blamed on the people in a group who are quiet when often, in fact, the problem is that a few people are talking so often and long that there is no space for those who are less aggressive or quick thinking. An effective method of raising consciousness about how often people speak is to give everyone an equal number of matches (or whatever) and have people throw one into the center of the room each time they speak. When a person runs out of matches, s/he can no longer talk. If length of talking is a problem, try having people light the match as they start talking. When they can no longer hold it, time is up! Exercises like this seem awkward, and some are

not meant to be used on a long term basis, but they can be very helpful for raising awareness about participation in the group.

- Another method which can be used on many occasions for equalizing participation and eliminating the problem of people thinking of what they want to say next instead of listening is to take a minute or two for everyone to collect their thoughts on the subject, then go around the room, giving each person an equal amount of time to share their thinking. If people really don't have anything to contribute, they should be given the option of passing. But time and again those who have been defined as not having much to say have valuable contributions to make if they do not have to compete to get a word in edgewise.
- A method which has been useful during brainstorming when a few people seem to be dominating is to have those who are contributing a lot to the brainstorm wait 10 seconds after the last speaker while people who are contributing less wait 5 seconds. This method does not work as well in a general discussion since it often becomes very draggy, but trying to be conscious of slowing down the pace of a discussion can be helpful in providing people space to speak and cutting down on interrupting.

3. Groups may want to use roleplays to examine the problems they are having. Doing the roleplay first portraying the problem that exists, and then re-running it one or more times incorporating possible solutions can be helpful. However, it is essential that it not make an example of particular people whose functioning in the group may be presenting problems. Roleplays can also be a good way of practicing and sharpening new skills, and of thinking about how to use group skills in other settings.



Open Space Meeting

The laws of Open Space are quite Zenlike—When it starts it starts. Whoever comes are the right people. Whatever happens is the only thing that could have happened. When it's finished; it's finished. The Law of Two Feet: If you are not learning or contributing, use them. Butterflies and Bumblebees are okay—people can move from group to group and cross-pollinate ideas. It's ok to be a butterfly and make space for a different sort of encounter. People are responsible for their own experience. Anyone may facilitate a workshop/dialogue/presentation on any topic and post it on the wall under a time and place slot. We can negotiate, combine sessions. People can sign up on the sessions that they are interested in to smooth out conflicts.

Purpose: To provide a flexible structure for creative thinking and risk-taking action.

Qualities: Adaptive, self-driven, encouraging and requiring personal responsibility. Suited for community time, not regular business meetings.

Form: Each person brings whatever topics they want to for the agenda, and participates in whatever small group discussions that interest them. The first time Open Space is used, it is best to dedicate a full day to it; when the group becomes more practiced, less time may be needed. Also for the first time, an outside facilitator is recommended. For further information: *_Riding the Tiger_* by Harrison Owen (1991, Abbott Publishing).

Guidelines: The basic elements are a Theme (determined ahead of time by the whole group, can be as simple as “What’s Up?”), Start and Stop Times, the Community Bulletin Board, and the Village Market Place. The Four Principles: whoever comes are the right people; whatever happens is the only thing that could have; whenever it starts is the right time; when it's over, it's over. The Law of Two Feet: everybody has them, and is responsible for their use; there is a time to talk and a time to walk.

Gretchen Westlight, Cascadia Commons Cohousing, Portland, Oregon, email, 2 Dec 1999

Nonviolent Direct Action

The following behavioral code for nonviolent direct action was developed by peace activists in Minnesota who are working to stop weapons production. A guide for nonviolent civil disobedience. Holle Brian, Green Party of Minnesota

Commitment to Practice Nonviolence

As peacemakers, we have these commitments:

- We will use our anger at injustice as a positive force for change.
 - We will refuse to return the assaults, verbal or physical of those with whom we disagree.
 - We will refrain from insults and swearing.
 - We will not damage property nor carry weapons.
 - If arrested, as members of a nonviolent vigil or demonstration, we will behave in a nonviolently.
 - We will accept legal consequences of our actions.
 - In the event of a serious disagreement about this commitment to practice nonviolence we will remove ourselves from the action.
 - Our attitude will be one of openness, friendliness and respect toward all people we encounter, including police officers and workers.
 - We will walk & talk love of opponent & neighbor.
- Alliant Action Vigil, Greens Forum, 23 Apr 2000

Guidelines for Direct Action

- Choose the tactics of direct action in the context of the overall strategy. When tactics no longer support your goals, change them or take a break. When tactics work, declare your success, state additional injustice and further goals, and go home joyously.
 - Individuals and groups can be ranked on a spectrum regarding how they relate to the campaign: active participation, moral and/or material support, neutral, hostile wait-and-see, or actively hostile.
 - Decide how to work with each and try to raise people in each group to the more supportive group.
 - Use the opponent's mistakes to educate the public as to the reality of the situation. Encourage the opponent to recognize the problem and to change.
 - Remain open to negotiation. Respond creatively to reprisals. Use persuasion to widen your support.
 - Keep major objectives before the public.
 - Maintain a strong social organization, as the best antidote to terror is community.
- Resource Manual for a Living Revolution*, MNS, p.230, 1977. (New Society Press in “Resources”)

Technology of Participation - Institute of Cultural Affairs

Following are parts of a series of workshops designed by the Institute of Cultural Affairs (ICA) and printed in the book, *Winning Through Participation* by Laura Spencer (Kendall/Hunt Publ: 1989, ICA) www.ica-usa.org The first is, "Environmental Analysis," "Trends Analysis," or "Wall of Wonder." Follow-up workshops may include topics of purpose and mission, corporate philosophy, corporate writing workshop, the "Song, Story and Symbol" workshop, or an action-planning workshop. Although this presentation draws on material developed by ICA, many other sources describe similar group processes.

Wall of Wonder

A wall chart is constructed with a timeline across the top, ranging from the beginning of the organization to the present and into the future. Along the left side is added an "Events" column, which can be divided among different categories, such as: world, industry and organization. Along the right side of the wall chart is another column labeled "Trends."

Participants are asked to write at least one event impacting each "Event" category, and for the three timeline periods, including projections for the future. Groups of two or three share their events and choose several to be written on cards, identifying the category and year, for posting on the wall chart. Taking one time period at a time, the cards (which may be different colors for each time period) are read to the group and the facilitator asks reflective questions such as: "What strikes you as you look at this chart?" or "What surprises you about the future projections?"

The facilitator then guides the group in a "focused conversation" asking questions such as on clusters of cards on the wall, gaps, slow periods, relationships between events and categories, shifts and turning points. Different time periods may be given different names according to how the group understands their significance. Trends are then identified and written on cards for the column by that name.

An evaluation of the Environmental Analysis may proceed by the facilitator asking questions such as, "Imagine that you were outside of this room watching the group, what did you see happen?" and "What would you tell others about this experience?"

Song, Story and Symbol

Developing an understanding of an organization, and communicating that to others, can be aided by creating a symbol, song or story conveying something, perhaps the central ideal, of that organization.

A brief presentation is made on the power of images in learning and communication, elaborating on points from Kenneth Boulding's *The Image*:

1. Everyone operates out of images of themselves and the world.
2. Peoples' images determine their behavior.
3. Images can be changed by new messages.
4. When images are changed, behavior changes.

Material from previous sessions of brainstorming, trends analysis, vision and values and other workshops for the group or organization are used to create the images for creating the symbol, song and story. Facilitating the cross pollination from the earlier intellectual work to the emotional realms of feelings and images can be encouraged by asking questions such as, "As you listened to the mission and value statements what kind of music came to mind or would seem appropriate?" "What myths or historical epics, movements or figures come to mind as you consider the work done in teams?" "Did you envision any graphic images as you worked on statements, like geometric designs, patterns or images of nature?"

One team is identified for each product (song, story and symbol), and one person from each takes notes on the conversation for review by the teams. Spies from each team provide cross-fertilization of ideas.

When each team is finished they present to the whole group their product. The song team sings their song and invites the group to join in, the story team reads their story and may act it out, perhaps even with dance, and the symbol team presents their symbol, explaining its images in the context of the organization. Talking about these presentations helps each person identify with each artistic creation, derived from the shared experience of all through the prior workshops. The sense of group excitement and sharing can then be communicated to others with these artistic expressions.

Consensus Process

Testing for Agreement

As soon as a decision seems to be emerging, or when consensus is sought, first restate the item:

- **"We are seeking consensus on ..."**
Then ask for concerns or disagreements:
- **"Is there anyone who does not agree that ..."** Voiced concerns require additional work, otherwise state the tentative consensus as a question:
- **"Do we all agree that ..."**
- **Insist upon a response (see hand signals).**
Silence is not consent. (Except among Quakers, who developed consensus process.)
- **If necessary, ask each person individually for support or reservation.** Participants need to affirm the contract they are making with one another.
- **Specific wording of the agreement must be written in the minutes.** For contentious issues, suggest a trial and review period or other limits as appropriate. If there is no agreement, ask for amendments and test for agreement on these individually, then when all are agreed upon, state the amended proposal and test for consensus on the whole.

Team or Self-Facilitation

A Process Team may have any number of members. (In self-facilitation everyone is responsible for all roles.) It is best if the Process Team meets before each meeting to decide facilitation roles (and set the agenda if not done), and again after each meeting to talk about how the facilitation was managed. Always include a short evaluation at the end of the meeting to get Team or group feedback. The Process Team divides (and may rotate during the meeting) among themselves the following roles:

- **Greeters:** Introduces new people to the organization's mission and group process. May become a separate education and outreach committee for recruitment into the organization.
- **Process Observer/Time Keeper/FlipChart Scribe:** Pays attention to compliance with the agreed upon process, and records errors and successes for discussion during evaluation. "Vibes

watching" notes unexpressed feelings, tensions, and the need to call breaks. Watches time. Scribe task may include of decisions and accepted tasks.

- **Notetaker:** Records at least the meeting attendance, proposals, amendments, decisions, and task lists. May record details of discussions.
- **Facilitator:** Finalizes and solicits agreement on the agenda. Manages participation by "stacking" names (5 max) for order of speaking, calls for "go-arounds" and otherwise assures that everyone is heard. Identifies and affirms the group's values mission, and goals ("common ground"). Helps the group resolve conflicts and find compromises by summarizing, repeating, or rephrasing proposals and positions as necessary. If the frustration level with an item is high, suggests that a small group work on the issue away from the large group, bringing their revised proposal back to the group at a later time. Leads the group in refusing to permit verbal or other attacks or domination of the meeting. Remains neutral on all topics. Steps down to participate in issues.

Consensus Process

- The goal of the consensus process is to reach a decision with which everyone can agree, without resort to the win-lose decision-making of voting.
- As a group process, consensus requires that each person places their highest priority upon the good of the group as a whole, with personal needs and wants being secondary.
- Proposals and decisions should be evaluated in terms of whether they are consistent with the stated goals and values of the group.
- Consensus does not necessarily mean unanimity. A group can proceed with an action without having total agreement.

Standing Aside and Blocking

In the event that an individual or small group cannot agree with a given proposal and is blocking consensus, the facilitator may ask if the individual(s) are willing to "stand aside" and allow the group to act, or if they feel so strongly about the issue that they are unwilling for the group to act. If the

individual(s) agree to stand aside, their concerns of disagreements can be noted in the minutes of the meeting, and the group is free to act on the decision. Blocking or "standing in the way of" a decision is used only when an individual feels that what is happening is going to have disastrous effects for the group (not for personal disagreement). It becomes their responsibility to work for a compromise.

Small to Large Group Consensus

Complicated issues, or issues proposed to a very large group, can begin with a brainstorm list of solutions by the whole group. This group then breaks into small groups, each to develop its own proposal. These proposals are presented to the large group, which discusses them and works toward consensus. Contested points are sent back to small groups.

Meeting Flow

Items for the agenda should be listed in the minutes of the last meeting. If the agenda is not already prepared, the Process Team creates a Draft Agenda including a presenter at the meeting and a length of time for each item, while new people are greeted and oriented to the process. The agenda is presented and accepted by consensus after intros.

Introductions

The facilitator calls the meeting with each person stating their name and a "check-in" to present one's thoughts or feelings affecting meeting conduct. Other relevant comments may be used.

Time Keeping

Before an item goes over its allotted time, the group must contract for an additional block of time to be used for that discussion, taking time away from other items or extending the meeting. Alternatively, the group may accept temporary closure, or tabling of the issue, postponing it until after all of the other issues are completed (cooler) or until another meeting (freezer). This process may seem awkward, yet it helps keep comments short and to the point, and affirms the group's time contract.

Announcements and Breaks

A break is essential after 90 minutes. Scheduling announcements just before the break accommodates late arrivers and early leavers, and provides for discussion of announcements during the break.

Proposals

An item for consensus is to be in writing, assuring that detailed thought has been given. If the issue falls under a standing committee, that committee should see it before the group.

Sample Agenda

Introductions, Check-In, Getting Present, Tune-Up
Agenda Review and Consensus: 2-5 minutes
Announcements: 5-10 min. Committee Reports
Old business from earlier meetings then new, or arrange items as appropriate for the group.
Task List: Confirmation of tasks accepted.
Next Meeting: Agenda, Date, Time, Place
Evaluation: "Good and to be Improved"

Ways of Objecting to a Proposal Without Blocking

- **Non-Support** "I don't agree, but I'll go along."
- **Reservations** "I think this is a mistake because ..., but I'll live with it."
- **Standing Aside** "I personally can't do this, but I won't block others from doing it."
- **Withdrawing from the Group** "I will not be a part of this." "I'll find another group."

If the individual(s) are not willing to stand aside, and state that they block action on the proposal, **it becomes their responsibility to work for a compromise or substitute agreement.** They and one or more others should leave the large group to work out a compromise to bring back to the whole group. This prevents the large group from getting stuck on one issue, and assures that the dissenters are concerned enough about the issue to work out a compromise. Alternatively, the issue could be postponed until later in the meeting, or until the next meeting, or the time allotted could be extended if resolution is near.

Emergency Decisions (2 Kinds)

These are later brought to full consensus meeting for agreement or reversal. Failure to place the item on the group's agenda indicates acceptance by default.

1. A member or committee makes a decision affecting the group that cannot wait for a full meeting. A serious error in judgement results in consequences determined by the group.

2. A decision must be made by the whole group and no consensual agreement can be found. One application of this is if it is suspected that a member or small group is intentionally blocking decisions in order to subvert the purpose of the group, such as in the case of an “agent provocateur.” A member may then request an “Emergency Decision.” If 80% agree, then a vote on the Emergency Decision issue is taken, requiring a super-majority of 80% agreement.

Keep in mind that this is a vote, and therefore constitutes leaving the consensus process, which should only be done in an emergency situation where immediate action is absolutely necessary. The percentage for the super-majority vote can be changed, but it is best to set the percentage before an emergency happens rather than try to do so during an emergency.

Conflict Resolution

Methods of responding to conflict, include:

- Avoidance—issue may be relatively unimportant, timing is wrong, cooling-off needed, escape desired
- Diffusion—delaying tactics keeps issues unclear and confrontation improbable, differences are played down, resentment and defensiveness result
- Confrontation through Power—issue is settled by authority and may provide no appeal for loser
- Confrontation through Negotiation—resolves conflict through a mutually acceptable compromise

Creative Conflict Resolution

1. Define the problem in terms of individual's needs or preferences, not their solutions.
2. State the issue with both sides' positions.
3. Brainstorm possible solutions, no discussion, until both sides identify multiple potentially acceptable solutions or elements of a solution.
4. Evaluate alternative solutions, or construct a solution from suggested elements. Each person eliminates unacceptable solutions or elements. Never tell another person what their needs are, but use "I Statements" and Active Listening (for feelings and specific points, reflect them back in your words to confirm that you heard correctly).

5. Decide on the best solution, acceptable to everyone, and make a mutual agreement to try it.
6. Implement the decision. Decide who will do what. Set a time to evaluate the implementation.
7. Evaluate. If necessary, restart resolution process.

HAND SIGNALS for CONSENSUS

1. Point of Process or Information

Recognized immediately by facilitator and is next in stacking order. · Process question, suggestion of alternate process, or process objection. · Point of Information - request for information, clarification, or offer of information. · Personal Need - response to insult or defamation, request to open window, etc...



2. Call on me! For voicing an opinion, comment or suggestion (not information or process). Recognized in a stacking order.



3. Focus! Indicates process failure, or lack of and need for focus, e.g., two people talking at once, distraction, talking off subject (called: "cross-town bus"), rambling or repeating what has already been said.



4. Silent Applause! Indicates agreement with what has been said, without being recognized by the facilitator.



5. Consent "YES." Agreement. "Life to the proposal."



6. Stand Aside Allows group to proceed with proposal but will not participate.



7. Block Definite "NO" indicating a moral stand in keeping with the group's values, not a personal stand.



Shared Leadership

Leadership is the use of power by individuals to influence others and their use of the decision-making structure of the association. Therefore, participatory decision-making processes alone are not enough to prevent power from concentrating in the hands of a few people. Shared leadership is needed.

Leadership includes two major functions, both of which can or should become group responsibilities. These functions are goal setting and achievement (task functions), and group maintenance or cohesion (morale functions). Shared leadership requires that these functions be met flexibly, with a smooth shifting of persons from one function to another, and a high priority set on the morale functions.

Task Functions

- Information and Opinion Giving: offers facts, opinions, ideas, suggestions and relevant information
- Information and Opinion Seeking: asks for facts, information, opinions, ideas and feelings
- Starter: proposes goals and tasks and initiates action within the group
- Direction-Giving: develops plans on how to proceed and focuses attention on the task at hand
- Summarizing: pulls together related ideas, suggestions, plans, proposals, and restates them by summarizing major points
- Coordinating: keeps perspective on relationships between various subgroups and individuals, between activities and proposed next steps, and keeps the group functioning smoothly overall (keeps things from slipping through the cracks)
- Diagnoser: figures out sources of difficulty the group has in working together and the blocks to accomplishing its goals
- Energizer: stimulates quality work from the group
- Reality-Tester: examines the practicality and workability of ideas, evaluates alternative solutions by applying them to real situations to see how they may work, drawing on past experiences and history
- Evaluating: compares group decisions, and accomplishments with long-range goals and with values and standards the group has set for itself, drawing implications for the future.

Morale Functions

- Encouraging Participation: gives support to members through recognition of contributions, being warm, accepting, open, responsive and attentive to group members' needs for involvement
- Harmonizing and Compromising: helps turn conflict into opportunity for creative and constructive solution-finding, finding common elements in conflicts, helping others keep unity when they disagree
- Relieving Tension: creates fun, safe and relaxed atmosphere where members feel secure, joking, playing games, taking breaks, non-work activities
- Helping Communication: accuracy and clarification of misunderstandings
- Evaluating Emotional Climate: sees how people are feeling about the group and each other, helping people express feelings by sharing one's own
- Process Observer: examines and provides information and evaluation for process improvement
- Setting Standards: restates goals, direction and accomplishments, norms and procedures, affirming group acceptance and commitment
- Building Trust: supports openness, and creates a safe environment for risk-taking

Shared leadership liberates leaders! It frees people from the pattern of accepting extra responsibilities and the resulting "burn out." Most importantly, it puts the members of the group in charge. It also demystifies leadership by getting everything into the open, and clarifies each individual's opportunities for maintaining and changing the group's direction.

Shared leadership reduces irresponsible withdrawal because everyone can see clearly that the functions are shared, and that blame cannot be dumped on "the leader." It inhibits power seekers still under the influence of patriarchal styles. Because everyone performs some leadership functions at some time, it builds appreciation for the work of leadership—not the old appreciation born of indebtedness to the leader who does so much for us, but an appreciation rooted in our experience of power & responsibility.

From *Leadership for Change*, Bruce Kokopeli,
George Lakey, Movement for a New Society

The Tyranny of Structurelessness

Joreen, Jo Freeman, wrote this article in 1973 in the context of feminist groups, and it can be found today in many forms via an Internet search. This short version adapts its concepts to intentional community.

One of the motivations for intentional community is to create alternatives to the forms of social control and patriarchal authoritarianism found in the dominant society. Anarchism is presented as the extreme alternative, and this article has been a basis of much debate within anarchist groups regarding their process. Since anarchism, like feminism, democracy, socialism and many other social-political-economic structures, can be defined in various ways, it may be sufficient to affirm that the term "intentional" assumes some degree of structure, and thus the value of this article to intentional community life-styles.

There is no such thing as a structureless group. Any group of people coming together for any length of time for any purpose will inevitably structure itself in some fashion. The structure may be flexible, vary over time, and evenly or unevenly distribute tasks, power, and resources among group members, yet a structure will be formed regardless of the abilities, personalities, or intentions of the people involved. The very fact that we are individuals, with different talents and backgrounds makes this inevitable. Only if we refused to relate or interact on any basis whatsoever could we approximate structurelessness; but that is not the nature of human groups.

The idea of structurelessness does not prevent the formation of informal structures, only formal ones. A "laissez faire" ideal for group structure becomes a method for the strong or lucky to establish hegemony over others. Structurelessness becomes a way of masking power. As long as the structure of the group is informal, the rules of how decisions are made are known only to a few, and power is limited to those who know the rules. For everyone to have the opportunity to be involved in a group and to participate in its activities, the structure must be explicit, not implicit. Decision making must be available to everyone, and this can happen only if it is formalized.

This is not to say that formal structure in a group will destroy the informal structure. But it does hinder the informal structure from having predominant control

and makes available some means of formal negotiation if the informal leaders are not at least responsive to the needs of the group at large.

Principles essential to participatory structures:

1. Delegation by group process to individuals for specific tasks. If people are selected to do a task they have made a commitment not easily be ignored.
2. Responsiveness of those to whom authority has been delegated to those who delegated it. Individuals may exercise power, but it is the group that has ultimate say over how the power is exercised, and that controls people in positions of authority.
3. Distribution of authority among as many people as is reasonably possible. This decentralization prevents monopoly of power by requiring those in positions of authority to consult with others, and gives many people the opportunity to have responsibility for specific tasks and thereby to learn different skills.
4. Rotation of tasks among individuals. Responsibilities held too long by one person come to be seen as that person's property. Yet, if tasks are rotated too frequently the individual does not have time to learn the job and acquire satisfaction from doing it well.
5. Allocation of tasks along rational criteria such as ability, interest, and responsibility.
6. Diffusion of information to everyone as frequently as possible. Information is power. Access to information enhances one's power.
7. Access to needed resources. Skills can be made available equitably only when members are willing to teach what they know to others.

As communities go through various stages of development and positions of authority are rotated among different members, the group will gain experience in determining which of their members can provide the effective leadership needed to meet different challenges and opportunities. Over time, the organization can realize increasing effectiveness and creativity in group endeavors -- joining personal growth and community growth to a common end!

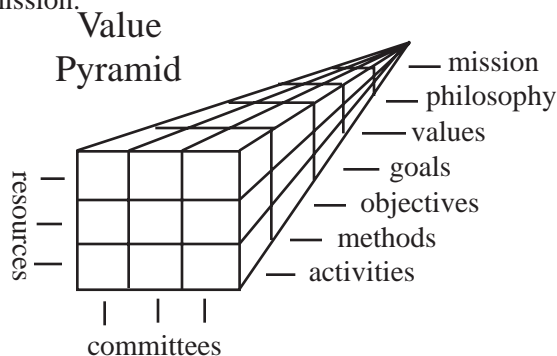
The Planning Process

Shared leadership through an active social consent in governance requires a communication system which encourages and facilitates a high degree of member involvement. Information must be presented by managers, or others entrusted with responsibilities by the membership, in a manner sufficient for individuals to understand, be able to think about the group's direction as it relates to their own preferences and needs, and be able to make functional recommendations and decisions. A planning process, as a form of group communication, can be oriented to fill this need.

The Spirit and The Mundane

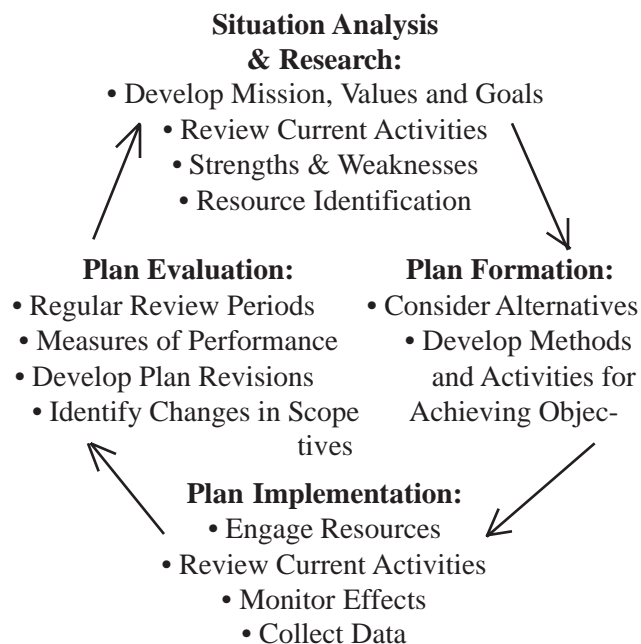
There are two primary aspects of human culture that the planning process attempts to integrate or make synergistic. These are, first, establishing the conceptual connections between the intrinsic, essential nature or abstract philosophy of the organization or culture and the tangible results or expressions of it, and secondly, the coordination of the process of applying or managing that connection in ways that achieve desired results.

The "Value Pyramid" illustrates that the abstract part of the planning process relates to the application of collective resources. All of the many varied activities of people and applications of resources relate in clear and verifiable manners to the organization's mission.



The "Cyclical Planning Process" illustrates the ongoing coordination of the connections of the spirit or theory of participatory process, identified as mission and values and such, with people's activities in the social and material world. Maintaining this effort over the long term results in a community tradition that can assure for the group a collective identity based upon a dynamic of group participation.

Cyclical Planning Model



A Planning Process is a Means to:

- Structure discussion toward discovering commonalities among people
- Find what agreements can be made
- Decide how to apply common resources
- Establish a criteria for evaluating what has been achieved, at regular intervals through the future

Affects of the Failure to Plan:

- Lack of a clear direction
- Crisis decision-making
- Lack of objective criteria for evaluating progress

Benefits of Planning:

- Encourages participation
- Develops awareness of common values and goals
- Prevents burnout as goals become clear, energy is organized and progress is identified
- Develops procedures for regular evaluations
- Provides methods for continuous informational and educational activities for keeping members in control of their organization
- Provides lead time for necessary action
- Aids effective coordination & efficient resource use
- Insures flexibility and adaptability in planning decision-making and implementation
- Builds momentum with a sense of direction
- Increases chances of survival and success

Appreciative Inquiry: Overview of the Theory & Application

When people focus on human ideals, achievements, peak experiences and best practices these things—not the conflicts—tend to flourish. Choosing to learn from moments of joy, wonder and excellence can be unusually effective in improving organizations.

The premise of Appreciative Inquiry (AI) is that organizations grow in the direction in which they focus their attention. People grow in much the same way, and therefore an organization must:

- empower its members to believe that they can make a difference,
- reward leaders who empower others,
- direct the energy of the system toward generative and creative forces.

The search for solutions to problems is recognized in Appreciative Inquiry as openness to change. Change in the way that issues are explained, in beliefs of what is “real,” in the basic priorities of what to pursue and choices of what ends to serve, and change in a world view as a coherent whole or paradigm. Change in how our society organizes itself, or in our consensual reality involve “new paradigm” concepts of:

- **Quantum Physics** - change in particle theory from individual parts and linear events to interconnectivity and multiple possibilities, such as the observer affecting the observed
- **Chaos Theory** - very simple, previously predictable patterns become complex and unpredictable, leading to new levels or forms of order, such as weather patterns, fractals
- **Self-Organizing Systems** - complex and unpredictable situations evolve into more ordered patterns, such as with living organisms, ecological systems, and social change subcultures
- **Complexity Theory** - an emerging reality or wholeness can not be predicted from the sum of its parts, “chaordic” structures merge chaos and order and are nonlinear, discontinuous

The social science of organizational development is moving beyond the classical mechanics of seeing the universe as a machine, and human behavior as governed by a natural hierarchy with individual parts

reacting to force or coercion, toward new paradigm organizations viewing chaos as a stage in the process of renewal and revitalization, where information sharing is the organizing force, diversity of relationships energizes teams, and a shared vision provides the context toward which behavior gravitates and is aligned. New paradigm organizations involve:

- **Shared Leadership** - where leadership is a function, not a position, accepted by individuals when their skills and interests are applied appropriately, recognizing morale as essential to productivity, that learning opportunities motivate people, and that traditional roles such as “director” may be collaborative or rotational
- **High-Tech/High-Touch Communication** - assuring collaboration and partnership at every level through face-to-face conversations, travel to meetings, and multiple electronic communications technologies providing options for varieties of information sharing
- **Learning Organizations** - providing flexible systems accommodating change according to circumstances and new information, giving adequate time to share knowledge and skills, and constantly studying their field, deriving theory and insights grounded in their own experiences and applying it in their ongoing projects and processes
- **Multi-Locational Organizations, Partnerships and Alliances** - in which coordinating units may be in multiple centers or moving as required, and multiple cooperative arrangements may exist for planning and program delivery as well as education and training
- **Task Competence and Process Focus** - encouraging people to be both skilled in their area of expertise as well as competent in human processes of interpersonal communication and group collaboration for win-win solutions
- **Values and Vision Centering** - affirming that tasks change, multiply and transform themselves in harmony with the values and vision agreed upon by the organizations “community” of stakeholders at every level, holding together an organizational awareness by the power and clarity of their shared values and vision

Appreciative Inquiry is an organizational philosophy supporting learning and renewal through:

- widespread inquiry, helping participants perceive the need for change, explore new possibilities, and contribute to solutions,
- customized interview guides eliciting stories of high performance from members of the organization, for igniting transformative dialogue and action,
- alignment of the organization's formal and informal structures with its purpose and principles, translating shared vision into reality and belief into practice.

Applying the power of positive inquiry involves framing questions that focus upon positive thinking, such as by asking organizational members (one-on-one, face-to-face interviews) to:

- tell a story of when you were working in a team when performance was high and you felt engaged and valued; what were you and the others doing?
- what external or organizational factors were present that supported this positive experience?
- how might this team function if we could expand the conditions that led to past successes?

Different from most behavioral approaches to organizational management which focus upon changing people, Appreciative Inquiry invites people to engage in building the kind of organization and community in which they want to work and live. AI uses a "collaborative discovery" of economic, ecological and human effectiveness, which is then woven into the organization's formal and informal systems, from how people organize themselves for accomplishing tasks to how they develop and implement business strategies.

The AI process enables human systems to engage in continuous learning, and to translate that learning into ongoing innovation. Uncovering and supporting people's passions, skills, knowledge, experience and successes excite and mobilize them to implement innovations that they may never before have thought possible. Through encouraging and supporting individuals in identifying and sharing their stories of excellence, the organization may then re-conceptualize and transform its purpose, processes, and design in ways that support its most generative forces and ongoing success.

How AI Works: Five Generic Processes Guided by Five Core Principles

- **Constructionist Principle** – Organizations evolve in the direction of the images we create based upon the questions we ask as we strive to understand the systems at work.
- **Principle of Simultaneity** – Change begins the moment we ask questions.
- **Anticipatory Principle** – Behavior in the present is influenced by the future we anticipate.
- **Poetic Principle** – Just as poets have no constraints on what they write, we have no boundaries on what we can inquire about and from which we can learn.
- **Positive Principle** – The more positive the questions used to build a change process, the longer-lasting and effective the process will be.

Five Generic Processes of the Appreciative Inquiry Cycle:

- **Define** – Choose positive as the focus of inquiry; a positive topic statement as interview guide.
- **Discover** – Discover the best of what is. Inquire into exceptionally positive moments (interviews).
- **Dream** – Imagine what might be. Share the stories & identify life-giving forces (highlights).
- **Design** – Dialogue what should be. Create shared images of a preferred future (themes).
- **Deliver /Destiny** – Create what will be. Innovate and improvise ways to create that future(actions).

Helpful Conditions for Implementing the Process of Appreciative Inquiry:

- **Humble Beginnings:** honestly acknowledge current difficulties without assigning blame, and invite co-construction of solutions.
- **Congruence of Means and Ends:** directly involve the people most affected by the changes desired, and specifically identify the desired end in a positive statement
- **History as a Source of Innovation:** accessing the "positive core" of the organization's founding philosophy and history can be a source of new possibilities
- **Focus Beyond the Event:** learning and change is not a one-time event arriving at a point of excellence, but a process for creating a culture open to learning and discovering possibilities

- **Stories More than Numbers:** as stories of “exceptional moments” capture the wholeness of meaning they may be more helpful for creative innovations than quantification in numbers

Condensed by A. Allen Butcher from: Bernard Mohr and Jane Magruder Watkins, *The Essentials of Appreciative Inquiry*, Pegasus Communications, *Innovations in Management Series*, 2002, Waltham, MA, and *Appreciative Inquiry for Organization Change: A Workshop Resource Book*.

www.CenterforAppreciativeInquiry.net
 www.CompanyofExperts.net
 www.AppreciativeInquiry.cwru.edu

The Appreciative Inquiry process is scalable, from small groups to large, and is being used to address issues of varying complexity from interpersonal communication to paradigmatic changes in human awareness. Processes from other organizational development systems are continually being added.

Appreciative Process:

- Develop an appreciative mind-set
- Be clear about what you want MORE of, not less
- Track it, fan it, and involve others in a fanfare! Praise it – call attention to what is positive that has happened
 Bless it – give license to continue & ask for more
 Bushe, *Clear Leadership*, pp 155-180

General Appreciative Inquiry Process Outline

- Introductions of persons, and to the Appreciative Inquiry process
- Presentation of the suggested topics of focus, with refinement and acceptance by the group: “Identify what has been working well in CCCS to date; Create a shared vision for the future.”
- Create small groups of four persons from different institutions to work as teams. Each team chooses a facilitator, recorder, presenter and timekeeper.
- Within the teams, pair up for interview sessions, each person to ask a set of prepared questions of the other, then reverse roles.
- Report by each person to the team of four on the interview responses of the other person. Record

all of the “items that have worked well,” and look for one or more common theme(s) among them

- Report by each team to the whole group, with each “item that has worked well” written on a sticky note, posted on a wall chart, with the “common themes” kept separate.
- Each person gets three sticky dots with which they indicate which of the items they feel are the most important (however each defines importance). Review and draw conclusions from the resulting “scatter-gram.”

Lunch Break

- Within the groups of four, create a shared image of the common theme identified in the morning process, expressed in one of the following ways: a mixed-media construction or collage, a song or skit. The point of this activity is to think on an intuitive, creative level, engaging different parts of the brain from the intellectual.
- Creations are presented to the group. Working with images inspires ways of thinking and new ideas that may not have entered our awareness earlier. What general perspectives or paradigms are expressed in the creations? What among these enhance, stretch or challenge the status quo in CCCS or the assumptions of the Online Course Migration Team?
- The theme developed by each team is transformed into a “provocative proposition.” Written in the present tense these stimulate awareness, provide guidance and provoke action. Each team may create their own “provocative proposition” or teams may merge.
- Convening as a whole group, review the provocative propositions and derive a vision statement from them (this must be done quickly, simply merging provocative propositions may suffice).
- Brainstorm innovative ways to act on the “provocative proposition(s),” drawing from the “items that have worked well” identified in the morning session, or other action item ideas.
- As a whole group, record creative or innovative “strategic intentions” or initiatives supporting the propositions or vision.
- As individuals, identify what parts of the vision or what action items each person personally

wants to bring to fruition. Individuals may state their commitment, what they need, and/or what they can offer others to help with particular action items.

- **Process Evaluation.** What did participants most appreciate about the process? What might have made the process more valuable? In what other contexts within CCCS might the process be helpful? What personal commitments will each person make for after this process?

Appreciative Inquiry Interview One-on-One Sessions

Interviews are where we discover/uncover the generative or leading transformative changes in our experiences. Use the questions below, taking brief notes and asking follow-up questions as appropriate, to prompt memory and understanding. Each person interviews the other for 30 min.

- A. Share a story about a time when you came to an understanding of how your organization actually works, the dynamics and imperatives of its functions, or a time when you recognized that others in the organization substantially shared a common vision of the organization.
- B. What was your personal best experience of feeling valued by others in the organization, or when you helped others to feel valued?
- C. Describe an event in which you provided good leadership through effective communication, or in which you experienced good leadership through effective communication.
- D. What was your best experience of helping the institution thrive?
- E. Share a story about how you could tell that what you were doing was working.
- F. How do you keep focused on getting better?

Interview Report

- What was the most appreciative QUOTABLE QUOTE that came out of your interview?
- What was the most COMPELLING STORY that came out of your interview? What details and examples did the interviewee share? How were the interviewee or others changed by the story?
- What was the most LIFE GIVING MOMENT of the interview for you as a listener?

- Did a particularly CREATIVE and/or INNOVATIVE EXAMPLE of LEADING TRANSFORMATIVE CHANGE emerge during the interview? If so, describe what you learned about it, including who is doing it and where.
- What THREE THEMES stood out most for you during the interview?

Small Group Reporting

Report by each person to the team-of-four on the interview responses of the other person. Record all of the “items that have worked well,” and look for one or more common theme(s) among them.

Large Group Reporting

Report by each team to the whole group, with each “item that has worked well” written on a sticky note, posted on a wall chart, with the “common themes” kept separate.

Tips for Dealing with Negatives

Sometimes people feel compelled to talk about what isn't working. People should not be caused to feel like they do not have permission to talk about things that need fixing, so constructive handling of negatives can be done in several ways:

Postponing. Promise to take a note of what they have said and to come back to it later, at the point where the following question is asked: “If you could change this organization in any way you wish, what would you recommend?” Return to the notes made of negative issues, and ask them to translate the negative feedback into methods for improvement.

Listening. If some is intent upon expressing negatives, they must have their say before they can get on to positives. Be empathetic but don't take on the other's problems. Keep a caring & affirmative spirit.

Redirecting. After listening, guide the conversation back by affirming or paraphrasing the feelings, and then by asking for a positive (e.g., innovation, problem solved, etc). If none, ask if they've EVER had ANY positive experience and how that could be experienced again in the context of the conversation, before giving up.

Edited from:

AI for Organization Change: A Workshop Resource Book, by Jane Magruder Watkins and Bernard Mohr

Resources

Meeting Process, Facilitation and Conflict Resolution

New Society Publishers (NSP)-Box 189, Gabriola Is., British Columbia, Canada, V0R 1X0 250-247-9737 Fax: 250-247-7471 www.newsociety.com 800-567-6772 info@newsociety.com

Resource Manual for a Living Revolution, Virginia Coover, Ellen Deacon, Charles Esser & Christopher Moore, \$11.00. *Facilitator's Guide to Participatory Decision-Making*, Sam Kaner, \$24.95. *The Mediator's Handbook*, Jennifer Beer, \$19.95.

Community Bookshelf, Fellowship for Intentional Community, www.ic.org *Building United Judgment: A Handbook for Consensus Decision Making*, 124 pp., 1981 *A Manual for Group Facilitators*, 88 pp.

The Center for Nonviolent Communication www.cnvc.org Search under "Compassionate Communication" for many regional centers.

The Art of Consensus Building, Michael Doyle & Associates, 906B Union St., San Francisco, CA 94133 (415)441-0696, 1988

On Conflict and Consensus: A handbook on Formal Consensus Decision-Making, C.T. Lawrence Butler and Amy Rothstein, Food Not Bombs Publ., Rm. 306-35, 1430 Massachusetts Ave., Cambridge, MA 02138 (617)864-8786. Website for Formal Consensus: <http://boutell.com/~ciel/ocac.html> and in more detail at another site <http://www.qvctc.commnet.edu/classes/conflict/weeks.html> Try also: <http://www.tiac.net/users/amy/OCAC.html>

Institute for Cultural Affairs-1504 25th Ave., Seattle, WA 98122 (206)323-2100. Also: 4750 N. Sheridan Rd., Chicago, IL 60640; 312-769-6393. Active in 35 countries. Initiatives newsletter. Services: Strategic planning, facilitation training, retreats. Technology of Participation (ToP): "Basic Methods of Group Facilitation" & "Basic Strategic Planning Process." International Association of Facilitators is an ICA offshoot: *Winning Through Participation*, Laura Spencer, \$29.95. www.icaworld.org

Commitment and Community: Communes and Utopias in Sociological Perspective. Rosabeth Moss Kaner. 1972. Harvard University Press, Cambridge, Massachusetts.

Kevin Wolf & Associates-724 N Street, Davis, CA 95616 kjwolf@dcn.davis.ca.us 530-758-4211 Fax: 530-758-2338 www.wolfandassociates.com Has a meeting manual: www.dcn.davis.ca.us/go/kjwolf/ Discusses facilitation from the differences between the mechanistic and spiritual approaches. The author is a physicist turned facilitator who's philosophy is that people and groups are self organizing systems.

A Model for Nonviolent Communication, Marshall Rosenberg • *The Ways of Peace*, Gray Cox, Paulist Press, 1986 • *Radical Honesty*, Brad Blanton, radicalhonesty.com • *Giving and Receiving Feedback*, Patti Hathaway • *Open Space Technology: A User's Guide*, Harrison Owen • *The Art of Facilitation: How to Create Group Synergy*, Dale Hunter, Anne Bailey & Bill Taylor, 1992 • *Coming Back to Life: Practices to Reconnect Our Lives, Our World*, Joanna Macy & Molly Young Brown • *Nonviolent Communication: A Language of Compassion*, Marshall Rosenberg • *The Zen of Groups*, Dale Hunter, Bailey & Taylor • *Democracy in Small Groups: Participation, Decision Making and Communication*, John Gastil, 1993 • *Getting to Yes: Negotiating Agreement Without Giving In*, Roger Fisher & William Ury, Harvard Negotiation Project, 1981 • *Getting Past No*, William Ury, Bantam, 1991 • *Warriors of the Heart*, Danaan Parry, Sunstone Publications, 1989 • *The Practical Negotiator*, William Zartman & Maureen Berman, Yale Univ. Press, 1982 • *Win-Win Negotiating: Turning Conflict into Agreement*, Fred Jandt & Paul Gillette, Wiley & Sons 1985 • *Sitting in the Fire: Large Group Transformation Using Conflict and Diversity*, Arnold Mindell, Lao Tse Press, 1995 • *Facilitator's Guide to Participatory Decision-Making*, Sam Kaner, 1996 • *Great Meetings! How to Facilitate Like a Pro*, Dee Kelsey & Pam Plumb, Hanson Park Press, 1997.

Audio Tapes by Facilitation Trainers

"Community and Consensus, Parts I & II," Caroline Estes, "Introduction to Consensus," Laird Schaub, "Introduction to Facilitation," Laird Schaub, "Problems and Issues in Consensus Facilitation," Laird Schaub & Betty Didcoct, Audio tape: Celebration, P.O.Box 814, Langley, WA 98260, \$8.50 + \$1 post.

Consultants

International Association of Facilitators (IAF)
Sponsors annual conferences, and a journal. 7630 W.
145th St., Suite 202, St. Paul, MN 55124; 612-891-
3541 iafoffice@igc.apc.org www.iaf-world.org

Growing Community Associates-POBox 5415,
Berkeley, CA 94705 510-869-4878. Workshops,
trainings, consultations to increase individual &
group effectiveness, Carolyn Shaffer & Sandra Lewis

A. Allen Butcher, Fourth World Services, P.O. Box
1666, Denver, CO 80201 4thWorld@consultant.com
Appreciative Inquiry Facilitator, Consensus Process,
Consulting for Community www.CultureMagic.org

Stephan Brown, 303 Hardister, Cloverdale, CA
95425 707-894-4502. Community building and legal
consultant.

Positive Futures, Will Keepin, 815A, Viejo Rastrow,
Santa Fe, NM 87505 505-984-0641.

Groody, Hoewing and Assoc., 3712 Keowee Ave.
Suite C, Knoxville, TN 37919 615-525-7376.
Building Community workshops.

Tom Atlee, [http://www.co-intelligence.org/P-
dynamicfacilitation.html](http://www.co-intelligence.org/P-dynamicfacilitation.html)

Consensus Facilitation Trainers

Fellowship for Intentional Community's Process
Consultant Clearinghouse, lists 24 consultants.
<http://fic.ic.org/process.html>

- Alpha Institute, Caroline Estes and Lysbeth Borie,
Deadwood, OR 97430 alinst@pioneer.net
www.pioneer.net/~alpha/ai-info.html 503-964-5102
- CANBRIDGE-Consensus & Network Building for
Resolving Impasse, Developing Group Effectiveness,
Rt.1, Box 155, Rutledge, MO 63563 (816) 883-5543.
Laird@ic.org
- Rob Sandelin, The Facilitators Art, 22110 East Lost
Lake Rd., Snohomish, WA 98296.
- The Tree Group - Tree Bressen, 1680 Walnut Street
Eugene, Oregon 97403, 541-484-1156 tree@ic.org

Articles

"Making Decisions and Governing," Carolyn Shaffer
& Kristin Anundsen, *Creating Community Anywhere*,
1993, Tarcher.

"Collaborative Decision Making," Joel David Welty,
Communities Magazine, No. 80/81 Sprg/Smr, 1993.

ACT-UP New York, Civil Disobedience Handbook
[www.actupny.org/documents/CDdocuments/
Consensus.html](http://www.actupny.org/documents/CDdocuments/Consensus.html)

Reclaiming Library of Process Articles: Consensus
decisionmaking by Invert, RFD1, Newport ME
04953 [www.reclaiming.org/resources/consensus/
invert.html](http://www.reclaiming.org/resources/consensus/invert.html) Nonviolent Action and Cooperative
Decision-Making [www.vernalproject.org/
RPapers.shtml](http://www.vernalproject.org/RPapers.shtml) Randy Schutt

"Checklist for Consensus Process," "Notes on
Consensus Decision-Making," Randy Schutt, POB
60922, Palo Alto, CA 94306 415-917-0224.

Videos

The Alternatives Center-1740 Walnut St., Berkeley,
CA 94709 (510)548-3330. "Planning a Meeting"
(15 min) & "Facilitating a Meeting" (45 min) with
booklets, includes exercises. \$75 co-ops, \$150 retail.

Center for Conflict Resolution, 731 State Street,
Madison, Wisconsin 53703 608-255-0479. Contact
for list of resources.

Alternative Dispute Resolution

*Community Dispute Resolution Manual: Insights
and Guidance from Two Decades of Practice*, The
National Institute for Dispute Resolution, 1901 L St.,
NW, Suite 600, Wash., D.C. 20036 202-466-4764.

Dispute Resolution Training Manual, Conciliation
Forums of Oakland, 672 13th St., Oakland, CA
94612 510-763-2117.

"The Face-to-Face Program," Community Alterna-
tives, Inc., 5606 S. Court Place, Littleton, CO 80120
303-794-3224. (Victims & offenders.)

The Community Boards Program," 149 Ninth St.,
San Francisco, CA 94103 415-552-1250.

Center for Resourceful Mediation-1158 High St.,
Suite 202, Eugene, OR 97401 503-345-1205.
"Agree" computer mediation prgrm.

Society of Professionals in Dispute Resolution
(SPIDR)-815 15th St., NW, Suite 530, Washington,
D.C., 20005 202-833-2188.

Fourth World Services

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**Fourth World** — This term is used:

- In political/economic theory as any decentralized, self-governed society maintaining a locally based economy.
- By the United Nations for the least developed countries.
- In Hopi prophecy as our current era of environmental decline.

Fourth World Services provides information necessary for the building of a lifestyle which respects the integrity of the natural world, which supports the development of a socially responsible culture, and which affirms the inherent worth and dignity of every person.



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